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GENIAL GREATHEART:

THE JOTTINGS OF A GUARDIAN ANGEL.

EDITED BY S. LEAVITT.

CHAP. IV.

The afternoon following that upon which the family discussed, Allan Bayard sat near a window in the same parlor into which the reader has been introduced. The tasteful gardens of the neighborhood still retained much summer garb; pleasantbusy with some of his architectural plans. Eleanor Vinton enters the room, for school hours have than feminine.

get acquainted with him and must not shrink from such natural opportunities."

Spicy talk it is, when they two encounter:-"A fair afternoon Mademoiselle! but you look rather to school the other day. ill-natured; have unruly girls aroused your positivity?"

"I'm obliged to you for condescending to notice the expression of my face, Mr. Bayard; but allow regulation of your behavior, the code Français or ters, I am a little anxious to know."

answered."

were but now reading 'the Taming of the Shrew,'

So speaking, she took up a book and moved tofrom too sudden familiarity.

But he exclaimed, "Come! I know that you intended to sit here and read, and yet in conformsociety, you are going away into your cold room, simply for sooth because you find one of the other sex sitting in the parlor. If there is to be any absconding, any martyr to the cause of good manners, let it be myself. Sit down; I am not an ogre. back to the window.-Well, you are going to sub- ing called it forth." mit, are you, that looks reasonable; most young

I was impertinent?"

of Kingsley's Hypatia, which she had taken up.

far behind in that respect. But what book is that attributed to past as much as present grief?" you are reading? Tupper's Proverbial Philosophy, "Yes, Uncle," she replied, looking up with that even cast their rings and breast-pins into the plate." handful of floating, scattered ashes! posing volume, I'll be bound." Do you know," and is not imitable by man. I am falling into the Mahometan notion that wo- then?" man has no soul?"

"I wonder that you will still be speaking, Signor

a touch of originality about it. But you would

might get along faster."

blithely chattering and gossiping beings; who but now, half in terror and half in desperate re- like the messengers that told Job of the loss of his may we inquire, where goeth the Spirit of our all to this fact: when falling asleep, we suspend our my golden rules.

tertain the lords of creation."

another word of it."

"Stop!" said Allan, "If you are not sensible enough to converse reasonably, I'll stop it. Just come here and see what I am drawing. O!" said he, seeing her look of hesitation, "you think, I supones. All considerations as to the different lights he 'warnt nuthin shorter.' and shades required by different pictures, are enness, and peace seemed regnant there. Allan had old masters' picked up at a bargain in Italy and terest in Spiritualism is dying out just as the inreturned earlier than usual from his office, and was Germany, are the productions of our 'sham de- terest in the electric telegraph and the gold of Ca- a few blocks when a scaffolding gave way just be- If my brother's ashes are again to become living mocracy.'

"But I hear 'the patriarch's' latch-key. Now, run their course, and she has yet several hours of won't I be revenged upon you for all your imperday light to spend, as she supposes, reading in the tinence! and for making me waste a full half hour pleasant parlor, with no prospect of company other of my valuable time. I defy you to go up-stairs now, while he's in the hall. It would look pretty, "Tis a little disconcerting, to be sure, to find him | wouldn't it, for you to whirl past him as he comes there, but "was thurs, (what boots it,) she has to in, and finds that I was your only company. May

"Most worthy patriarch!" cried Allan from his seat, which he had that moment resumed, while Eleonor sal looking at her book and nervously fingering the cord and tassel which served her as an me to inquire whether you have adopted for the apron string, and turning alternately red and pale. "Most worthy patriarch!" he cried as Greatheart the code Malay-not being a judge of such mat-lentered and approached the fire, "how shall I deliver myself from the annoyances to which I am "I believe I asked you a question, Miss, I am subjected by this young woman. Here, now, for a mortal hour she has been boring me with all country folks would say," answered Eleanor, obliged to enter into an elaborate explanation of more money than many noted philanthropists, pos- leprosy or cholera in Asia, &c. trembling a little, for she began to be dubious with the origin and object of this drawing. I suppose sessed of ten times his income. Quite fresh in my regard to the propriety of continuing the conversa- that the next thing but for your timely entrance, recollection are the incidents of a charitable excur- selves. There came a glorious revulsion. In a yet to be determined, and the oblivious dead lie monstrated! Prophecy will not suffice, and I will tion in this extraordinary strain. "Surely, sir, you would have been a series of home questions as to sion he undertook about the time of which the last word, I came to the conclusion that there was peaceably in their graves, yet ignorant of the full desist lest I grow tedious and weary you. But, O, the state of my affections. I shall never say any- chapter treats; (my narration began with the nothing in the list of possible occurrences, which ture. If thus, then do the wicked have a respite and suppose that you have a mission in that directioning in favor of Woman's Rights after this. Miss month of October, 1852.) Eleanor."---

ward the door, concluding that it would be most Eleanor, putting her handkerchief to her eyes, but go a pauper hunting," started out about ten in the David knew what this feeling was when he said, of time, they would have quite a heaven of bliss. maidenly in her to show a disposition to shrink too late to prevent one big bona fide tear from leap- morning; and betook himself first as a necessary ing out, leaping madly as if impelled from the preparation to Fifth Avenue. As usual, I was inheart's deepest wells.

"It is a shame! Allan," said Greatheart, strokance with the beggarly conventionalities of modern ing with soothing father hands the head of the rate for the first few blocks, can be best expressed weeping girl as he stood beside her. "You are an by the monosyllable umph! Then the thoughts intolerable tease."

convenient—that is, I mean, to do the former, for and quartered,' rather than that I should see a tear feel at ease in them, while there is so much of hu- God who gave it.

ladies would persist in carrying out the absurd no- his more staid friend, "let your future conduct be sure, feeling as we do about the sufferings of trate form, or to stay its progress, to select, to us,

or some such-to the female mind-awfully im look of trust and confidence that is purely feminine,

"No. not very."

"Parbleu!" that was well put, there's even tell us where you have been this afternoon."

which I see by the way, is a novel, so that I was treated to a very amusing scene. There was a cally quite open to horrors; my mind indeed acts as a thou didst make, passed in silence with thy Spirit inform me. not far from right. Now, I will venture to say, pital specimen of the live Yankee present, full of kind of sponge upon the world of horrors. In my away, unheeded mid crashing timbers, falling fragthat you have not read a paragraph; you should all that vigor, vivacity, curiosity, and incredulity, youth, Moloch, the horror God, held me to his bo- ments, flying cinders, and crackling, hot, smoulderhave taken care to open elsewhere than at the first for which that genus are celebrated. The thing som like that dagger-studded automaton image we ing embers. in hand was a trial of strength between the Spirits read of, held its shricking enclasped victims. Yea, "Perhaps if there was less noise in the room, I and us, flesh clad Spirits, the test being the hold- I in turn, clasped him, all pierced as I was by his 'Noise, ch? that's complimentary! But really, other party, a heavy oak table. First, we would just as the Romish devotee clasps his thorny cruwon't you talk? You have got plenty of time, try to hold the table still while the Spirits strove cifix to his bleeding breast. I threw out my sym-In the good old times of yore, ladies did not sit to move it, but were individually and collectively pathies, as it were, toward every distressed person

position to talk, simply that they might thereby en- darned if he could'nt hold the darned thing.' He came to torture him thus on but one occasion, they me, will it still continue to watch over me, will it once, hence the mind is active continuously. Why had no sooner taken hold of the edge than it began "Unmitigated and abominable nonsense!" cried to dance a sort of hornpipe with him. It danced Eleanor, making a motion to go, "I won't hear him pretty rapidly to the other side of the room, upon the fearfullest agony without quailing. One gone before, when I too shall pass away? To mind conversant with memory, and we are not immediately became stationary in that position, pose, that it would be more proper for me to come pinning Jonathan fast to the floor. There he lay posed to give way to those feelings in view of some from being baptized, also, since there is water the facts elucidated in the article referred to. To to the Society for the Diffusion of Spirittal Knowledge, to you. A pest on these proprieties! I neither for several moments shouting lustily, 'help! take terrible occurrence, 'the All Father and those near-enough? take naturally to them, nor can keep the run of him off! to hell with you, you infernal devil!" them by artificial means. See, then, I am planning while we were all holding our sides, wiping the dually got into a state in which I, also, though, a picture gallery for the house of a family of cod- mirthful tears from our eyes. At last he was let feeling the deepest compassion in view of men's May not man ever continue to explore? Shall he yet would I affirm the possibility of the case, and fish extraction, which they are building up near up, and rubbing his aching joints, and recovering miseries, am able to obey to the letter, Paul's in- be contented to rest upon past revealments? attempt its explanation. Now I am not over creduthe grand Avenue. The beauty of it is, that they a little from his amazement, he looked at the now having already collected a large number of pic- placid table exclaiming, 'well I'll swow! if there swer your question by saying, my heart used to of man. There it is ever active. And shall it rest where marvellousness was concerned; and much tures, seem to think that all they have got to con- ain't more'n about fifteen horse power in that in- bleed at the sight of suffering, now it only accepts. sider in building a gallery for their reception, is fernal machine!' and then bolted. We learned Bleeding destroys: useping relieves." that it should be arranged in accordance with the from one of the friends who accompanied him size of their picture frames; which is certainly an down stairs, that in reply to the question 'whether perfectly understand you, I can see that you are Where rests this hypothesis? Upon the mistaken reply to them that the lack of marvellousness in important item, as they have some immensely tall or no he was now a Spiritualist,' he replied that disposed to active exertion in the cause of huma-lideas of a few ignorant men and women, who mis-

> "That was droll enough," said Allan. "But tirely ignored by them. But I suppose they and what a wonderful work the manifestations are dotheir guests will lose but a small discount on their ing all over the world. Some people seem to think enjoyment of them on any such account, as they that because they are not in every body's mouth are right in supposing that the frames are the most as much as formerly, that they are dying out. It valuable though not the most costly part of them; occurred to me to say the other day when dissince those of them which are not sham 'works of cussing the subject with an unbeliever, that the in- that quarter of the city in which the philanthrolifornia is dying out. That is to say, it has become a fixed fact with millions, who, having discussed it incessantly for months, now suffer it to absorb a due amount and no more of their attention."

"True," replied Greatheart, "that is a true view to take of it; and just as millions are now toiling noiselessly in California, sending us millions of gold, er days with merely agonizing over their sufferings constitute him a thinking, intellectual being, enand the telegraph is creeping noiselessly over the be, I did not plan it all and keep you here on pur- land by the thousand miles, whereas when man said to myself, if there is anything to be horror ticles of life fed from the ashes of this organization pose to mortify you, and make you ashamed that appeared to be taking such an interest in these struck about, it is the existence of miscry, not the of my brothers? How blend the two? How you did not let me carry that huge load of books things, they were really doing nothing about them; even so are millions now working practically to go into hysterics at the sight of a broken limb, I things, may be answered; he can divide as well as spread Spirltualism, whereas before they only talk- ought, as a reasonable being, to keep up an inces- separate, and separate as well as divide. He can

CHAP. V. GREATHEART AS AN ALMS-GIVER.

It was a cold December morning, when the kind-"It is a shame! Mr. Bayard," here broke in souled man "feeling moved," as he worded it, "to throw him off his balance, or give him the horrors. ment day or hour be deferred through an eternity tent upon the curious working of his mind.

The clearest idea that his mind seemed to genebegan to assume a more tangible shape. "Well," "Ah me miserum! quo ruam?" ejaculated the said he, "I have no quarrel with these people. No "There, have done with your rhapsodies," said who have a CALL to live in this way; though, to onward course as it came in contact with his pros- by go to their final reward or punishment."

he reached the store of a friend in Broadway, Door! Awakened by light and flame, he threw and where the necessity of a trial and a condemna- er could have done what I have done without the he continued, without waiting for a response, "that | "You will not be angry with Allan very long, which is a kind of chatting place for the benevo- his garments on, aroused the household by his cry tion after the execution of the sentence has gone habits of punctuality, order, and diligence, without lent. Here he found several such. Salutations of "Fire! Fire!" passed and re-passed into the into effect? This problem I am not able to solve. the determination to concentrate myself on one ob-"Come, then," said Allan, "we will all be good, topics, and one asked Greatheart. "If his heart did "Lost! Lost!" he repeated, and fell! O, what compent to judge. If I have not stated it as gene-Heaven knows I write this in no spirit of self lau-Benedict," replied the inflexible face, "nobody and I won't do so any more, (the mischief in his not bleed for the poor sufferers whose case was so were all earth's vanities to him as he lay writhing rally believed by the Evangelical Churches, will dation. The man who reviews his life, as I do

come to me every day.

where unfortunately for him a chair lay on its side. principal cause of this change is, that now, I have whom shall we cite the question? Who shall de- conscious that we are conscious. Thus it is with Strait for the chair danced he and his partner, and an abiding sense of the fact, that there occurs cide for us? Another! Another knoweth no more clairvoyants, who are unconscious; and thus it is over he went backward the moment his heels nothing in this universe, the sight of which excites of the Spirit of man than ourselves! Another! with the individual who passes through the death touched it, with the table on top of him, which that feeling of horror and dismay in God and his and who gave that other power to know, and not struggle. This to many may seem untrue and unhigh angels. By ever saying to myself when dis- us! May we not know, too? What hindereth us philosophical, hence they cannot rationally endorse est him see this and remain serene,'-I have grajunction, 'Rejoice exermore?' In short, I may an- Where rests the Spirit? Surely not in the bosom

> "Well," answered the other, "though I cannot to have you come with me this afternoon on some who supposed that dust to dust, limb to limb, understand and that reason cannot fathom. Aught visits to the suffering which I have in view."

"I will go with you gladly," was the reply, "I was in search of charitable objects."

It so fell out that they had a considerable defore them, and an Irish laborer lay dying at their who happened to be striken down before me. I sant hysteric; since to my certain knowledge the piercing the air.

"Taking it for granted, then, that it was right for me as had been my wont to make myself miser- quisition. I would not attempt it were I able. of mind, the soul, and we shall farther understand able over such wees as came to my notice-accord- But let me return. The form clothed anew at the those old Scripture accounts called miracles, which SIR DAVID LINDSAY. ing to the above exceedingly reasonable theory, I resurrection morn goes to its final judgment. That have so long set at defiance the researches of science, As my charge has many novel theories and prac- began to set my thoughts wandering up and down judgment is yet to come; consequently all who and been food only for the fabulous and superstiices with regard to alms-giving, I will endeavor to the earth we hunting. In successive moments I have died now rest in their graves, and have not tious. Then shall we be able to reduce even these sorts of impertinent questions concerning my bu- show them up. Although, as will appear, he does would be dying of thirst with the travellers through yet received their doom. Ages longer must they to a science, and the men of letters will not be able "What for a grand Turk have we here! as the siness and family affairs. Just now, indeed, I was it in a very eccentric manner, he really gives away Sahara's desert, of cold on St. Bernard, of plague, wait ere they rise, some to everlasting life and to gainsay, or the skeptical devotee of supernatu-

'therefore we will not fear though the earth be re- since 'tis folly to be wise where bliss is ignorance; godliness! I thank thee, O Father, that thus it is, moved, though the mountains be cast into the so would it be Hell for them to rise, when sleep midst of the sea."

[For the Christian Spiritualist.] NEW YEAR'S EVE-1850.

culprit with a most tragic expression of despair doubt they are useful members of society. It was sive years! On that New Year's Eve, I was sister ed. Methinks a God of love would exercise his under thy wing ever rest, and trust that the divine

Yes, brother, thou art gone ; -yet methinks even

But now, it is far otherwise, for now I can look unite my songs of praise with this one who has cause that depends upon another faculty of the

Who shall limit the depths of the stream? Who

nity. If, therefore, you have leisure, I would like took the words of the Great Apostle of Life, and I see nought in it that common sense cannot freely mand made upon their sympathies before reaching combinations, so that no part should be lost, and phenomena of the Universe, and that, too, without pists protegées were located. They had gone but these things so? It behooves us to carefully inquire. flesh, his heart to pulsate again with arterial blood, feet. He was in horrible torture, but Greatheart whence the particles collected, which have since quietly arranged his mangled limbs, and with un-become the regenerating process of a plant, which ruffled contenance held him till his friends took has nourished an animal, and that animal's flesh charge of him. Then resuming his companion's again entered into the organization of a man, and arm he said, "I never could be satisfied in young- become his existence, his life, and contributes to dowed with peculiarities, and made up of the parmere sight of it. So that if it is worth my while to can they be separated? Why, God can do all again clothe the body as well as first to make it comprehend in a slight degree, how the will-power shrieks of millions of sufferers are every moment from the dust of the earth, -that earth and all in

it, being formed from nothing. others to shame and everlasting contempt, Who, ralism to sneer down their truthfulness. All this "But such enormous evils are apt to cure them- then, is happy; who, then, is miserable? All is lies far in the future! These things must be deought to be sufficiently appalling to the man truly from their woes, and those long ago deceased have wise and prudent, and revealed unto babes! O, baptized with the Holy Ghost and with fire,' to enjoyed a long, calm sleep; and should this judg- rejoice my soul, that thou art a babe in the wisdom was quietude. And what of the righteous through for the want of this daily bread of Spiritual knowlall this long night of dark, silent repose? Are edge, upon which I continually feast! Thy Son, they not bereft of all the joys of Heaven, even as even Jesus, opened the way, and into its enfoldings are the wicked preserved from their Hell? Me- I have entered to find the everlasting life of its rethinks a God of wrath would suffer his anger to vealments. O, Peace, thou divine handmaid of

upon his countenance, "I am surely Murad the necessary that such houses should be built, and to an elder brother. Ere morn oped her eye of goodness more lavishly than thus to deprive his principle of everlasting love will unite me to all If it is necessary, I will turn my back and not Unlucky. Let me be 'kicked to death by grass people found who were willing to live in them; and rosy light, the form of that brother was forever loved, obedient children, of all the priveleges of that I hold dear on earth, all that is dear in heaeven look at you, though it will be especially in- hoppers,' 'fired from a mortar,' or 'hung, drawn, because such sensitive people as myself could not hid from our sight, and his Spirit had returned to Heaven through such a long night of annihilated ven, all that is worthy of thought in time and bliss. But perhaps I am in error, and am met with eternity. Amen! I have the best light to draw by when sitting my on such a — on a woman's check, myself hav- man suffering around that money can nullify—that | The liquid element which wrapped our dwelling the problem, "We do not believe they do lie in is no reason why we should call those hard names in sheets of living flame cared not to pause in its their graves; we believe that the dead immediate-

How, then, I am more puzzled than ever. I can prove your repentance; such costacies are a little humanity, we cannot help battering with all pos- less valuables, but enveloped his body in its raging not conceive of the utility of a second judgment, manuscript is intended for no eyes but mine, how "You did not really think, though, did you, that suspicious. You must remember that Eleanor has sible energy at the thick ramparts which they have fury, seized upon his apparel, curled around his or a general judgment day, or the possibility of one hard I work at that tremendous short-hand, and lately gone through a trying scene, and is now an raised around their hearts, to the end that we may limbs, played with his hair, danced upon his cheek, even. For all being then fixed, the righteous in all improvement appertaining to it, in my sense of "Rather!" was the laconic response, while the orphan dwelling among comparative strangers, so get as much money as possible out of them for the kissed his lip, ate out his eyes, licked up his blood, heaven, the wicked in hell, how can they be taken responsibility to Dora and her aunts. I will only hather: was the faconic response, while the orphan dwelling among comparative strangers, so get as much indicated and in the weeked in lieu, how can they be taken add, to what I have already written of my persenced. Ah, how I long for the return of those fed upon his vitals, consuming and reducing, the copy that even your bantering when carried to an anneady. Ah, how I long for the return of those fed upon his vitals, consuming and be judged, verance at this time of my life, and of a patient noying extent is enough to overcome her. Tell us, good old times, when people who had gone to hear nought was left for us to behold save a blackened, as if sentence had not been already passed upon and continuous energy which I know to be a strong "Well, if I was, I hardly think you were very now, aggrieved fair, is not your emotion to be Whitfield preach charity sermons, were forced by charred mass of unsightly flesh, loathsome and unhis elequence to borrow from their neighbors, and seemly, a few calcined, crumbling bones, and a any verdict from word of mouth from the in- all, that there, on looking back, I find the source He proceeded soliloquizing in this strain, until That fatal hour, all unknown, was to him, Death's already taken place, the sentence been executed, harder, and not succeeded half so well; but I nevbeing over, the conversation turned upon the usual street, to return again and meet his fiery doom!— Perhaps I do not understand the case, and am not should some usual street, to return again and meet his fiery doom!— Perhaps I do not understand the case, and am not should some usual street, to return again and meet his fiery doom!— Perhaps I do not understand the case, and am not should some usual street, to return again and meet his fiery doom!— Perhaps I do not understand the case, and am not should some usual street. eye belied him,) and you, my venerable friend, will graphically described in the Hot Corn sketches." and gasping in suffocation upon the floor of that some one correct me and be so condescending as mine, in going on here, from page to page, had Said he, "you may think it rather inconsistent room? "Will no one save me? Will no one to enlighten me upon the subject? The second need to have been a good man, indeed, if he would "I dropped in to see a physical medium on my in me, but the fact is, I don't allow my heart to come to save me? Must I die here alone?" Alas, judgment I never could understand, and would be neglected, many opportunities wasted, many errahave me to understand, would you, that your at- way up, which you know is a rare thing with me. bleed any more than I can help. If I had, it no one could save thee; no one heard thee, for no happy now to gain some further knowledge of it. tic and perverted feelings constantly at war within tention has been fixed on that book all this while, Shortly after the sitting commenced, we were would have bled to death long ago. I am natural- one knew that thou wert there! and thy call, if call Perhaps Mr. Logan Sleeper, of St. Louis, Mo., can his breast, and defeating him. I do not hold one

> Now, Mr. Editor, I have made quite an offset from my first paragraph, and will again change my subject to one more interesting to your readers.

now, I hear a voice whispering, "Be ye ready, for selected from the California Pioneer. The theory ing and moving in spite of the resistance of the daggers, though every nerve quivered with agony, in such an hour as ye think not, ye may go also!" there exhibited has long been mine, and the prac-Where, O where, exists that Spirit now? or ex- tical part I was about to say, I had even realized ists it at all? Who may know? who may tell? in my experience;—but I would not wish to be May not man inquire? Is it wrong for him to seek understood that I had died and been resuscitated, reading half the day; but spent their leisure work- overcome, except the Yankee, who as yet chose I met, just as some insects will reach out their feel- this knowledge? Would be be inexcusable did be but I have truly in my own self, when by disease ing at tapestrying, and other needle and thread to be a spectator. With the same success we tried ers toward the wick of a candle. Of course an ex- not seek it? Who shall dare to say, that friend to laid low, felt the breathings of another world, and ladder must be made of stuff to stand wear and manufactures, so that when their lords and masters to move it while they held it. Finally, it arose in perience like theirs upon such occasions followed. friend never seems dearer than when, the severing seen that the suspension of consciousness would not tear; and there is no substitute for thorough-goreturned from their more dignified and arduous la- the air and passed over all our heads to where Jo- The heart's feelers constantly communicated to it chord parted, the soul ceases to animate the form, be mine, were the soul then to take its departure. bors, they found themselves not in the company of nathan stood. He had been mumbling and ejacu- their scorched sensation. Every person communi- and the silent dead is gazed upon with awe and I could fill a volume upon this interesting point. a set of petrified blue stockings, but in that of lating all the while 'humbug!' 'mesmerism!' &c., cating to me the news of some terrible mishap, was dread, mingled with love and veneration? How but I forbear. But I would invite the attention of work, whatever it was; I find, now, to have been

knew that Heaven had given them a so great dis-solve to discover the cheat, he seized it. 'He was family and property, only that whereas messengers friend; doth it still recognize me, will it still love consciousness, only while the breath is taken in be unto me ever a guiding star, and may I hope to then, do we not know it, it may be inquired? Beme, there is nothing mysterious connected with it, and should I hear to-night, that these facts did not shall measure its contents or give its dimensions? occur, and that the whole statement was a hoax. lous, but have always been accused of incredulity. in the cold earth's bosom through countless ages; surprise has been expressed by my friends, that then to be resurrectionized, animated, again to take I, such a disbeliever in all the Invisibles of other upon itself its ashes, and to be formed anew? - spheres, could ever become a Spiritualist. I may Spiritualism is the very reason why I believe it .would again be reunited. The scattered ashes else is not received into my vocabulary. Not that passed into other organisms and become inherent | Î readily comprehend every phase of the Spiritual particles in their organizations, were believed to be manifestations, but I interiorly behold the workings but the power of God in disuniting processes of of a principle sufficiently broad to support all the yet all restored again to their primitive state. Are attributing to God any of the fickle plans of a child, or the horrid motives of a demon.

I see no reason why Infinite wisdom cannot con-

travene all the laws of Nature; hence, I would not be surprised to learn that a Spirit after its departure, returned and dressed its own body for the grave, prepared the grave for its reception and even buried itself by casting the clods of earth over it; that, too, in so nice and exact a manner that no one would suspect that one grain of the dust or particle of the earth had ever been displaced. This, to many may seem like moonshine, and I may be called a visionist, or even a "monomaniac;" but my friend, we yet know but very little of the great power which mind possesses over matter. When these laws are better understood, then shall we be able to can cure diseases, how it can raise the supposed dead, how it can still the raging tempest of wind To meet such an argument requires a long dis- and waves, of matter, as well as the tempest of consoling thought! these things are hid from the of this world, that thou may'st be a giant in the wisdom of the Spiritual, even the mysteries of else, babe as am I, I should even now be perishing Back, back, memory rolls through five succes- boil more furiously than thus to reprieve the wick- Life, I invoke thee and into thy arms will I fall, and

E. E. GIBSON.

Rindge, N. H., New Year's Eve, 1850.

DICKENS' OPINION OF BEING IN EARNEST .- I feel as if it were not for me to record, even though this exorable Judge could render it? The effect has of my success. I have been very fortunate in worldly matters; many men have worked much should come upon its heels, which I then formed. be spared the sharp consciousness of many talents natural gift, I dare say, that I have not abused .-My meaning simply is, that whatever I have tried to do in life, I have tried with all my heart to do well: that whatever I have dovoted myself to, I have devoted myself to completely; that, in great I refer to the article published in the Spiritualist aims and in small, I have always been thoroughly in earnest. I have never believed it possible that any natural or improved ability can claim immunity from the companionship of the steady, plain, hard-working qualities, and hope to gain its end.-There is no such thing as such fulfilment on this earth. Some happy talent, and some fortunate op-portunity, may form the two sides of the ladder on which some men mount, but the rounds of that ing, ardent, and sincere earnestness. Never to put my hand to anything, on which I could throw my whole self; and never to effect depreciation of my So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JANUARY 13, 1855

THE WAY SOME EDITORS CRITICISE It would seem from a certain class of facts, that some minds, like the eyes of some animals, dark, which precludes the possibility of their seeing many of the beauties of the world. Were there any doubt of this, the many silly issues made on Reform in general, and Spiritualism in particular, must have convinced the observing mind that great obliquity of mental vision must be natural to certain persons, since they select the darker side of men and things in preference to their happier relations, deeming this no doubt the way to en-Mrs. O'Scuttle, in the farce of "Poor Pillicoddy," seek happiness in wishing it to be known that they are the "most miserable beings in the world." It would be the severest necessity of an unfortunate organization that would allow a man or woman to go through life seeking "darkness rather than light," when the love of good that cast out all fear should warm the soul into living charity and prompt

sence of good in everything." Nevertheless, daily experience and some of our " exchanges" convince us there are a few of this class remaining, for if darkness exists, or misconception is possible, it will find in them a home and

the severity of experience as well as shows the pre-

ESpiritualists are as free to speak of as they are apt to see the occasional follies that come with this or that phase of development, but that such should be considered as characteristic of the whole, it were absurd to think and satirical to represent.

The law of charity should be fundamental to all criticism, since there are "none perfect," but in the absence of "charity that suffereth long and is kind," all who are subject to criticism, have the right to expect justice and good sense. Yet, there are those of the press, the pulpit, and general so- lation in such a faith. Yet this is the antidote to ciety, who seldom, if ever, allow an occasion to modern Spiritualism, and consequently the "only pass without torturing sense, reason, and christian faith, if in so doing, they can make Spiritualism obnoxious to the popular sense.

The following, which we clip from the N. H. "Stars and Stripes" may be "news" to the reader. atupid "individual" for making the discovery.

FREE LOVE-ISM.—The latest ism is Free love-ism. which is a new development of Spiritualism, and against which the Rev. Adin Ballou warns the Spiritualists. He regards it as the suggestion of "semisupernal" Spirits. These supernals are teaching their ready believers doctrines touching marriage, and divorce and love, which are something more than semi-infernal. They lead to what Mr. Ballou styles " Spirito-carnality," but which other people are apt to call by names that do not look over well

We had hoped since the failure of the New York Daily Tribune to fasten the stigma of "free loveism" on to Spiritualism, that all "meaner things" would permit the subject to rest and rot into obli- be all and in all." vion, but we were mistaken, judging from the above. We would advise our friend of the sanctum to get "posted," since ignorance cannot be bliss, where an editor is expected to be wise. When that event takes place, the editor of the Stars and Stripes will learn that his statement is not only ridse in first, but he is doing historic violence to the philosophers par excellence that made the stupendous discovery, that all marriage was useless because some were un-

the Spiritual family are very thankful, but we Job, "If a man die, shall he live again?" and set have to see the authority yet that can make Spir- forth the presumptive and demonstrative evidence itualism responsible for so monstrous an evil as of immortality in an orderly and convincing m free love-ism.

The next item comes from "away down South," and gives us some startling intelligence on "hallu- and consecutiveness of thought by which the whole cinations of the nineteenth century." We clip from effort was made, a most striking and impressive exthe Mobile Weekly News as follows:

THE HALLUCINATIONS OF THE NINETEENTH CEN-TURY .- In a town not a dozen miles from Boston, there is a female who claims to cure various kinds of sickness by the laying on of the hands, and who has many patients, some coming from a distance of fifteen or twenty miles. When a person applies, she inquires of her "Spiritual doctor" if a cure marked that he considered the discourse to which can be effected, and if the answer is favorable, proceeds in her manipulations. She has many believe

Now in all probability, the writer of this is a geographical believer in the Bible, if not a christian in theory, and would be very much offended if we pronounced him "insidel" in fact or tendency, and yet, the curing of disease "by the laying on of hands," yea, by a "touch," is a very common docmost of the churches retain this among its forms, dium to the meeting. even where form is generally ignored, so consonant is it to the facts in history and the traditions of every nation. But "feets" with a certain class of reasoners only go to convict the parties of ignorance, since it holds good in this code as in common law, "that the greater the truth, the greater the libel," or what is the same thing, when Spiritualism and Religion are concerned, the greater the fact, the more stupid the people. Of course, these are a very progressed people, somewhat if not extensively known as the "fasts," and no doubt related to the "softs."

The next item is from the Walworth County Reporter, and is marked by good sense, whatever so much with the hope of converting him to Spirthe writer may think of Spiritualism. We do not itualism, as to show the many ways Spiritualism know the editor of this paper, but we do know ultimates itself from various STAND-POINTS. The that in his reflections on the developments of Spir- Catholic and tolerant Spirit they breathe, cannot itualism he is generally logical, candid and truth- fail to do good to the reader, whatever he may ful. We shall be happy some day to know him as think of the argument; since it should be the dea Spiritualist, but whether he believes or disbe- light of the charitable and truth-loving critic, to lieves, the good sense of the following will be plain find good in everything and person. Since the the stand, for I never before got a family of chil-

a paragraph under this head, in which it is related tors," which not only reflects on the moral characthat a Mrs. Thayer, of Wyoming county, Pa., com-ter of Dr. Dods, but makes charges of so positive mitted suicide by hanging herself—that she had and personal a nature, that we are not only surself. Then it is attributed to Spiritualism, because prised, but pained. Of the truth of these charges she had been taken up of late, with the "develop- we know nothing, and therefore can say nothing; ments of Spiritualists." This must be the effect of but even if we did, it does not appear to us as duty, Spiritualism, of course. No allowance is to be to bring these charges before the public. made for the effects of such a misfortune as losing her children on the mind of the poor distracted and disconsolate mother.

But in the same paper we find another of a dif- be in life as they are in the Gospel, the cardi-

ferent character, as follows: chibald Henderson, a long bearded man, was found the past, to the detriment of the present character in West Broadway, flourishing a formidable sword, and standing of the individual. He may have been much to the danger of any who approached him, guilty of all that is here stated, but it is not for us He was taken into custody by Officer Fowler, of to say that light and knowledge may not have tice Bogart, informed that functionary that he had come to him, by virtue of which he has become been commissioned by the Almighty to slay 20,000 "a new man in Christ Jesus." If, however, Dr. men on that day and he meant to do it.—N. Y.

This is not pretended to be the work of Spirit-

rits. What made him crazy? It might as well Almighty. Weak logic, isn't it?

more than the ministerial family; but we have one ny. This "Pil tell you a secret, if you won't let it I got upon the big table and it threw me off. our readers. We take it from the Advent Review, and cowardly, by often sacrificing judgment and all moving with great power and confusion. We are so constituted that they see best and only in the and is summed up in the following comprehensive conscience on the brazen assumptions of slander never saw such a night before. At last, we got it statement: "Man not Immortal: the only shield and falsehood. against the SEDUCTIONS ON MODERN SPIRITUALISM."

will have but a poor chance for immortality.

world would justify the Spirits in doing almost speak the language of insinuation, implication, or any thing that would have the happy effect of slander. waking men from their Spiritual stupor. Notwith- We had no intention of extending these comstanding the easy manner with which the Review ments but to say in so many words, we have no the mind to look for the "silver lining that softens disposes of Spiritualism, we find the following sympathy with the Spirit of censure and condemstatement of progress in its columns:

Progress of Spiritualism.—It is computed that nearly two millions of people in our nation, togeth- fending party is kept in some popular purgatory, er with hundreds of thousands in other lands, are because, forsooth, "once a sinner always a sinner." already believers in Spiritualism. No less than twelve or fourteen periodicals are devoted to the treating exclusively on this subject. Every day, and much more than daily, lectures are given in the presence of audiences quite respectable as to its venom, while distributive justice still lives to be a truth, and light. O! how beautiful for the man village throughout our country.

The consolations of this annihilation theory must have a savage pleasure for the "Saints," for it beggars sense to conceive how any, not related to the savage or the anti-human family, could find consoshield against the seductions of" "Spirit-intercourse."

The only way to bring light into this darkness is by giving facts, attested not only by the authority of the senses, but sanctioned by the intuitions and no doubt the Spiritualist will consider the edi- of the soul. Thanks to the age, and the "ministor of said paper a very fir-seeing or else a very try of the Angels," that light has come, and millions "rejoice ever more" in the "glad tidings," which is fast getting to be "of great joy to all a fixed fact in Spiritual science, since the testimony of the martyred dead, the hopes and aspirations of the race, the inductions of sound reason and the tions of modern Spiritualism," and bespeak for the soul a divine immortality in "another and a better world." In the light of that eternity all errors will be corrected, and all doubts be put to rest, since faith and philosophy declare that "God shall

MISS E. JAY.

The lecture at Dodworth's Academy last Sunday, was delivered by this young lady while in the abnormal condition.

Her manner is earnest, but subdued; while in tone of voice and gesture she is impressive and simple. The delivery of the lecture occupied an hour and a quarter, and was listened to by an intelligent and appreciating audience.

For the timely caution of Br. Ballou, many of It was an elaborate answer to the question of ner. The case with which the lecture was delivered was second only to the clearness of conception hibition of Spirit-power.

The merits of the argument we will leave for the reader to infer, as we shall give the lecture next week, believing that it will be suggestive, though it may fail to convince all.

Mr. C. Partridge at the close of the lecture, re he had just listened as little short of a miracle, although he did not believe there ever had or could be a miracle strictly speaking. That a young lady not over 18 years of age should speak for an hour and a quarter, in such an eloquent manner, with such logical and philosophical clearness, was evidence to him of a power not natural to the educamake these remarks, as he had introduced the me

Gov. Tallmadge made a few remarks to the effect, that he had been surprised at the depth of philosophy, and delighted with the elequence he had heard through the medium while in Troy.

commence a lecturing tour, and will no doubt be

J. B. DODS.

We have commenced the publication of a series of twelve letters to this "notorious individual," not publication of these letters has commenced, we Effects of Spiritualism.—The Wisconsin has have received a printed circular addressed to "Edi-

As we understand Spiritualism and the teachings of Jesus, we believe that love and charity should nal virtues of character. We do not like, therefore, DANGEROUS LUNATIC.—Yesterday afternoon. Ar- the circular that came to-us, because it is retailing the 5th ward, and on being arraigned before Jus- to say, that light and knowledge may not have if you break it, (which was done at the last.) Then convince them that God does manifest Himself as taposition with an offensive odor, his senses im-Dods is still living as set forth in the circular, the charge should be made public, and not circulated

have been headed, The effects of believing in an ligiously defective. We look upon the entire system of social gossip by which so many have had said: O! did I ever see such a time since I was The extracts will convince the reader that "har- their "life's LIFE hid away," as most destructive to born of a woman! He kept having these exclanony of views" is not to be found in the editorial, good faith, social intercourse, and general harmo- mations over for five hours, or till eleven at night. more item, which we think will surprise some of go any further," is giving power to the malicious There were two tables, one stool, one or two chairs,

Among the revolutions that must come ere the Now, this statement, short as it is, comprises the long hoped-for and prayed-for future shall arrive, pith, marrow, and back bone, of a number of long and we know of none more needed or more likely to be singularly constructed articles against Spritualism, efficacious of good, than the one that shall make which have appeared in the "Advent Review," honesty marketable, so that if justice and candor deunder the above heading, which had their origin in mand plain truth to be told, that it may not be assumption, expanded into assertion, and terminated ruled out of court by interested parties as impertin- No. in the annihilation of all sense, reason, and philoso- ence. Divine Justice as well as the practical ends of joy "life, liberty, and the pursuit of happiness." phy. Very naturally the soul should share the law require that the truth should be told, but both same fate, for when you take reason and philoso- make it imperative that it should be told in she love it was him, he made things move about as rapid as we take as a good type of this family, since both phy from the soul, "the divinity that moves with of truth. Without this latter qualification, it is he did on earth. He said he had made a prophecy not only actionable at law, but destructive of all about the war, and it would come to pass. The Surely, if ever there was need of divine inter- good; for, whatever may be said of the love of gos- mediums here are hindered from laying their hands preters to save the world from confusion worse sip, few fail to see the littleness and malignity of on the table. Is it not cruel that old priestcraft confounded, the present condition of the theological the man or woman that tortures sense to make it will hinder us from communing with Spirits, when

nation, which converts social ethics into a bodyguard of the meanest interests, by which the of-

No, if thou hast aught against thy brother, go to publication of its phenomena and the dissemination him, and if he will not hear thee, and the nature of of its principles. Nearly each succeeding week the case makes it worthy of further comment, let brings, through the press, some new new books your action be direct, open, and manly. By this all good men jump on board of this ship, for these both numbers and character. Circles are held by "terror to all evil doers." The government of God day and by night, in nearly every city, town and as well as the social harmony of society require that such should be the conduct of all, when duty in all the rotations of life, magnanimity as well as see." the Gospel teaches us to "deal gently with the er-

STARTLING PHENOMENA.

The following letter will in some degree help the reader to understand the seeming mystery in the rapid development and spread of Spiritualism .-When it comes to pass that nearly whole families are mediums, (it makes little matter for the time being, whether the phenomena is of "a high or ascertain if it be phenomena or trick,) the spread of people." Thanks to the simplicity of the agents the phenomena is inevitable. Who can help beused, the truth of man's immortality is henceforth lieving in what he sees and hears, the more when these things are done in and by the members of his or her own family? And yet a bigoted and ignorant party Spirit would have it understood that voice of intuition, all harmonize with the "seduc- all such exhibitions of Spiritual development are the being put in rapid motion, a Bible folded in paper results of trick, humbug, or superstition. We hope was placed upon it, when the table stopped instantour friends in favoring us with reports of like de- ly, and could not be induced to go again so long velopments to this, will be as particular as possible to give us such detail of the habite and culture of ble was removed, and a copy of Bunyan's "Pilgrim's to give us such detail of the habits and culture of Progress" placed in its stead, when the table rethe mediums, as much light is needed in this de-volved as before. A prayer book was tried with partment of observation. Too much attention can like results; and the whole service of the Church of as one of the most important and necessary branches it was still revolving with considerable velocity, the Bible was again and again substituted, but with of Spiritual philosophy will ultimate in that which unvarying results. After repeating these experimade educational to a higher and more practical some portions of it were more powerful than others. This was done; when lo! and behold! what UNFOLDING of Spirit-life. The time has come, when had been believed to be the Bible, proved to be a we may expect this, since nearly every phase of ma- copy of Gulliver's Travels! Fancy the consternanifestation has been developed, and that so fre- tion of the operators at this discovery, (the hoax quently, that explanation must come to save it from only being known to one of the party.) I may add becoming mechanical and anti-Spiritual.

We have long thought it would be a benefit to science, if every medium were subject to a thorough phrenological and physiological examination in order that classification might result from comparing the heads, &c., of the mediums with the phenomena or communications produced. It is only by some such method that order will come to this department of Nature, for if the "development" is according to and produced by "Law," then it must become a part of and incorporated with Spiritual anthropology and the science of human development. We have the promise of the Spirits that all this will be plain, so that none need be deterred by fear of mystery or the apprehension of ir-

Beside all this, the mind owes it to itself, that it these "phases" should in some degree be incorporated in the make up of character, which it is believed will be functional to the developed man and woman of the future. Be that however as it may, it must be obvious that we need closer observation mediumship.

Wheeling, (Va.,) Dec. 28th, 1854. Mr. Editor-Spiritualism and Reform are takeyes, and some that have attempted to hold it down may be called to suffer at such times. happy to cooperate with such as would be glad to have been thrown across the house. In that and through such testimony, some have become believher hand upon it for that purpose. But we are half of the poor. wanting books here very much.

January 1st, 1855. Since writing the above, we have been astonished by some Spiritual manifestations here in this part of the city.

We went to read to an old man not far off the other evening, and I staid in another room with the children. I believe it was some good Spirit had been accustomed to handle only the richest la- rally arise in your mind from the ideas you have so inspired was she with her own gladness at the that put it in my head to call the children all round ces, silks, satins, &c., dispensed the soup to the adopted in relation to them, and also from your works of God as manifested through her creatures. dren so still and attentive as these. In about fifteen minutes, there were plenty of raps, then we or. There were relieved on Thursday, 485 per- existing opinions. You believe that the doctrines spirations can be no higher than itself. If its inall listened till the table or stand began to bounce. sons. Before it raised, I had them one after another take off their hands, and in this way I found that there they never seeing the like before, were completely istounded.

The old man now stepped forward and took the this city. command of the stand, and ordered it about the house as some men would drive a yoke of oxen, and it would do whatever it was commanded to do-Some of the neighbors were called in while the table was chasing him round the house. He ordered it to stand upon one leg, then the other, say ing, now shake it, shake it harder, and I don't care ment of the Condition of the Poor." It is underhe would try to hold it, and then order the Spirit to shake it. While this was going on, it caused great confusion. The children laid their hands on the chairs, and they began to rock in a wonderful ualism. The man was crazy, though. It might in private, for the one, however painful it may be manner, then the stool. I looked and saw a great

other book or books. This man thought himself ion, has the redeeming virtue of fair dealing and I said to the children, try that, and two or three ed progress and submitted a draft for a ticket, of manded existence into existence, and now, when the guidance of the Almichty not the Said to the children, try that, and two or three ed progress and submitted a draft for a ticket, of manded existence into existence, and now, when the guidance of the Almichty not the Said to the children, try that, and two or three under the guidance of the Almighty—not the Spi-rits. What made him crazy? It might as well candor; while the other is morally, legally, and re-went to it, and in three minutes it was bounding. In the confusion, the old man looked up and

a little quiet, and the table began to answer questions. The Spirit was none of our connections. Questions Is this a General? Ans. Yes.

Q. Is this Napoleon Bonaparte? A. Yes. Q. Have you made all this fuss for our diver

sion? A. Yes. Q. Can't you find bigger business than this? A

These and many other questions were answered. I don't pretend to say that they are all true, but if every denomination has said in their prayers and hymns, "Come Holy Spirit, heavenly dove, with all thy quickening powers."

I would like to say to all the Spirit-friends, don't give up the ship! Holy Spirits have put a hand to, and have helped us to launch one that will navigate the globe, and carry the passengers safe.-But are you afraid to say that you are going a board of that ship? If you are, I am sorry, for the most of those that I have seen are the most enlightened, the most open hearted and frank of any men and women that I have ever known. O! may means, scandal is disarmed, malignity deprived of men are free thinkers, that can pray in knowledge, that has been in darkness to feel the scales of the superstition fall off, and a new and heavenly light beam upon his eyes. Let us all now show to the demands such stern service from us, but in this, as world that "whereas we were once blind, now we LUTHER SLAYTON.

DID NOT THE SPIRITS KNOW OF THE HOAX?

We should say they did, for if the following proves anything, it is, that either the company had so much regard for the Bible as to stop humbugging in the supposed presence of that "book of books." or else the Spirits, knowing the deception of the tester, would not cooperate with him. In the former case, there could not have been much "infilow character," since the first of all questions is to delity" in the "circle;" in the latter, the Spirits acted just right; since skepticism and trickery are the deceiver. "Measure for Measure," seems to be the law of Spiritual equilibrium.

Spirits and table moving .- A correspondent of the Manchester Guardian, in describing some experiments he recently witnessed, says; "The table not be given to the study of mediums for a time, England failed to arrest its rotary motion. Whilst explains the nature, and harmonizes the conditions ments several times one of the party suggested that by which the development of the medium can be the Bible should be unfolded and opened, to try it

MOVEMENTS FOR THE POOR.

posed, had lost its power.'

the experiment was again tried, but Gulliver ex-

resulted in bringing misery and suffering to so copies for a year, to one address, postage paid, for many of the poor of this and other cities, it must not be overlooked that great sympathy has been called out, and many practical measures are in pro- and in every case the order must be accompanied cess of development for the good of those unfor-by the money. Address
O. Scovill, Publishing Agent, is to be the means of developing humanity more than if success had followed on success, since it is too common a thing for men to allow themselves to become excessively proud and opinionated by triumph, while disappointment and failure cannot fail but teach the lesson of dependence and humilseeks for such explanation, since it is now general- ity. The general peace of this Nation, and the y understood that life is a "unit," and therefore consequent increase in trade of all kinds, the extension of commerce on land and sea, and the general business of society, can not have failed to We are both fellow travellers on the highway of make us not only a "fast nation," but somewhat hasty and extravagant in our general business en- in the life are the same to one as to the other. terprizes. Still, hope is ever on the side of strength, and more method in getting at the philosophy of so that where sympathy is as ready and action as masked; we must see, and see for ourselves. We good will that has so long sweetened social inter- may depend upon the relative conditions of one to inspiratory scenery. Now, what inspired me? As course while faithfully attending to the business the other; hence I feel justified in giving my views, I beheld the wondrous power of God manifested ing a considerable hold here of late, and there are needs of life, will only be the stronger and more which are the results of my experiences, whether in Nature, the mind, the counterpart of Nature's now a few mediums. The jumping of the table enduring, by knowing that in the hour of need, in opposition to, or confirmation of, yours, that good God, paraphrases itself into Nature's self, and If we understood correctly, Miss Jay is about to calls up a great many anxious minds and gazing humanity will be true to itself, and to those who may result in the comparison of the two conjointly makes of the two a similitude, and exults over the

For the banefit of those of our readers who may

NEW HANDS.

well dressed waiters, in Stewart's splendid establishment, were his own clerks,-and Mr. and Mrs Stewart were among them. The lady dealt out the first plates of soup herself. The gentlemen, whose hands poor with just as much grace as they had dealt out their costly articles to the rich. Such attentions as these to suffering humanity do human nature hon-

THE CORN EXCHANGE SUBSCRIPTION TO THE POOR. The subscriptions made by the members of the were three mediums among the children. The stand New York Corn Exchange, amounting to \$4,000, was now bouncing in a wonderful manner, and have been distributed: a fifth, or \$800 to the Brooklyn association, for the relief of the poor of that city. The balance, \$3,200 to the New York Associaation for improving the condition of the poor of

> MOVEMENT AMONG THE INSURANCE COMPANIES. The National Fire Insurance Company of this ity, with the consent of the stockholders, have presented \$125 to the "New York Association for the Improvement of the Condition of the Poor," and Companies.

> THE LADIES' BALL FOR THE POOR. In accordance with a call, an adjourned meeting of the "Committee of managers for the Ladies' Ball for the Relief of the Poor," was held at the St. Nicholas Hotel last evening, Mr Depeyster in the chair.

LADIES' BALL Seal FOR THE RELIEF OF THE POOR.
Of the ACADEMY OF Music, Jan. 17, 1855.
Academy. Dancing to commence at eight o'clock.

Mr. P. further remarked that 5,000 tickets, would be printed and distributed among the Hotels and Book stores for sale.

printed, and distributed for sale everywhere. On motion the Committee were empowered to

increase the number of tickets to 10,000 or 15,000, as might be deemed expedient. Mr. Gerard, from the Comittee on Music and Police, reported that the Committee had engaged Monck's Band, fifty-four pieces, at five dollars per piece, and that they also purposed to engage a mil-

marches, &c., so that the expense of the music would be about \$430. Adopted. The Committee on Hall and floor reported that they had engaged the Academy of Music, for the evening of Wednesday Jan, 17, with fire, lights &c., for \$500. They also reported a rule. Managers are bound to furnish persons attending

with partners for the dance. Adopted. The subject of the distribution of tickets was questing them to report progress at a meeting to be beld on the 13th. It was agreed that the price of tickets be \$2, each, whether for a gentleman or

the meeting adjourned.

TEMPERANCE.

It has long been a study with us, to know practically the wisdom of Paul's advice in being "temperate in all things," that we may not be a good "prohibitionist," although a temperance advocate. This does not come from any dislike to the temperance movement, but from the fact that we have never been able to see far into the mysteries of the law. We have great confidence, however, in good SENSE and progress, and where the former is father to the latter, we know that good must come of it. We are willing, therefore, to act in faith, nothing doubting but good sense will inspire true men and past revealments, perhaps, be greater than any women with the necessary wisdom to make this which are to succeed them. law what it should be, for though we may fuil to see now the wisdom of prohibition, still the commonest kind of sense has long since said, the thing should be tolerated for the sake of experiment. Of elation. He unfolds himself in unfolding Nature, the excesses of city life there can be but one opin- and in applying her to his wants. How can he ion where the facts are known, and known they should be, since they have spoken "trumpet tongued" to all classes of society for many, many self, must be not thereby increase his conception

The publication of the Prohibitionist will help the discussion, as it will give facts, arguments and ever answered by them, according to the folly of statistics that cannot fail to bring the subject home to the souls and general interests of men. We commend the following "prospectus" to all, and hope success will follow the efforts of prohibition, until men are temperate in all things.

Prospectus of Volume Second, (commencing 1st

It is printed in the folio form, on a double mepages to a number.

and especially the Legislative prohibition of the traffic in intoxicating beverages.

culation and influence. 50 cents; three copies to one address, one year, \$2, and pure in its virginity. for each additional four copies, \$1 will be charged for any quantity less than fifty copies; fifty copies

to one address, \$11; one hundred copies to one address, \$20. but half a cent a number, or but six cents a year, as it aptly corresponds with each individual's own

to any part of the United States. Whatever may be said of the policy which has lation of the paper, we will send one hundred same proportion.

No subscription received for less than one year.

LETTER TO DR. DODS. NO. IV.

siege you. I do not besiege you, nor yet your opinions; but wish, in connection with them, to elicit thought. This is why I appear as an assailant of you, your principles and your advanced ideas. life, and life is equally dear to us; and our pursuits

We cannot veil our faces and pass through life presented.

not see the daily papers, we give the following ex- faction in your method of treating the subject of the scene of itself called up the unknown and ers. There is one girl here that is a very good metract from the Evening Express of Friday, that "Spirit-Manifestations." I am pleased with the inactive powers of my soul, and drew from its dium, and the table always jumps when she lays they may know how general the feeling is in be- tone of your remarks even, where you consider founts the swelling praise of prayer and ejaculathe manifestations as striking directly at the heart tion in the form of words and sentences. STEWART'S (SOUP) WAITERS-A NEW BUSINESS FOR of Christianity. You are sincere and honest, I per- Now all Nature inspires, inasmuch as is she beauceive, in your statement, and regret with real sor- tiful, grand or useful, and inasmuch as she has the and the so-called Christian Church.

they gape and stare at the present philosophical he is aware of the fact; so of every other nerve or revealments of these accounts, or in other words, sensation of the body, and so of the functions of have been in consequence of his reading some in bringing a person before the bar of public opin- long kitchen table, very heavy, say eight feet long. Mr. Phalon, from the Committee on Tickets, report- they believe that God Almighty in power com- mind. Nature does not deceive herself. You can-

modern revealments explain how it was done, they hiss the idea, and scout the manner of its presentation as if truth never before has conversed in a similar manner. Let such pause, and consider upon the subject. Let those who refuse to believe that aught is revelation but that which is contained in Holy Writ, remember the injunctions of the Prophets, Jesus Christ, and his inspired Apostles, Mr. J. W. Gerard was in favor of having 15,000 that after them should arise greater than themselves, who should accomplish greater works than they had had then. If they were true prophets. then must those prophets have arisen, and those "greater works been accomplished," else are they still to be fulfilled. If the latter, which you and all Christians I believe, admit to be true, then sureitary band (perhaps the Government Band) to play ly must there be greater revelations to man than those ever yet made known. It is a self-evident truth that the higher the mind, the higher the knowledge emanating through that mind, or from that mind. Then if Nature's truths are revealed That it through the human mind to the human mind, then be not considered a rule of this ball, that the floor must that mind, as it advances, become more and more capable of receiving and imparting higher and higher truths. We have instances of it through then taken up. Mr. Gerard moved that fifty tickets all the past. We can but perceive how obscure be sent to each manager for sale, with a circular re- and mystified were the first revolations made through man in comparison to the revelations made after he had become more advanced in civilization, hence his inspirations vary according as his differ-After the transaction of some further business ent degrees of development vary. Deny this who can; it speaks for itself and needs ne specification.

The aborigines of a country are not usually conversant with the laws of their being, hence they are not prepared for scientific researches; then how could it be expected that the aborigines of a planet could understand the laws of that planet, the effect of causes and the causes of effect? If the seed be a higher production than the blossom and the fruit, then may we expect that the primitive unfoldments are higher than their productions, their fruits.

If the acorn is a further development of Nature than the stately oak which yearly produces its bushel of this same product, the nut, then may the

Man is a progressive being, and as such, must have a progressive revelation. As a natural consequence of progression arises this progressive revunfold himself and not increase his conception of himself? If he increases his conceptions of himof God? As his conceptions of God increase, so must his knowledge of God increase, and as his knowledge of God increases, so must the nature of God's revealed will increase; or in other words, so much higher revelation will he obtain as a natural consequence of his increased knowledge.

There is no revelation aside from the Revelator. The revelation and the Revelator are one. They are inseparably connected. They cannot be disunited. God is in all His works and as such reveals of January, 1855.) The Prohibitionist, published monthly, by the Executive Committee of the New Himself. If He be not his own revelator in His York State Temperance Society; W. H. Burleigh, works, how is He a revelator? for man knows Correspondent Secretary of the Society, Editor: nothing of Him but what He has revealed to him assisted by a Corps of able Contributors. through the manifestation of Himself in His vadium sheet, making eight large four-columned rious operations. The human mind being the high. est revelation of which we have any knowledge, It advocates the cause of Temperance generally, should therefore be studied as the highest revelation, or as the highest type of revelation known by It is National in its spirit, scope, and aim; we shall endeavor to make it National also in its cir- self should be held sacred as a God, pure as an Angel, and undefiled as heaven, the sanctuary of Terms of Subscription.—One copy, for one year, hope and the birthplace of God's immortality, and

No man hath seen God at any time, saith one Postage.—The postage on the Prohibitionist is whom we will take as authority upon this subject, testimony. No man hath seen God at any time, we will take for a text.

God by no means inspires His children with twenty-five dollars, and a greater number in the thoughts of Him which He does not intend to gratify. The inspiration presupposes an answer to that inspiration. Inspiration and aspiration I consider as one, since inspiration is a desire fulfilled, and aspiration is a desire, and the presence of the aspiration fortokens the presence of the inspiratory power, else would not the aspiration arise for the inspiration. Now what is inspiration? I stand by a waterfall, I feel an enthusiastic glow of adoration You may calmly inquire of me, why I thus be- and am relieved by emotions of the holy and beautiful. And as I contemplate, my soul bursts forth in raptures, thus:

> O, wondrous tide of human life, I wonder on, and praise the God, Who thus commands thee with a nod! And to Himself directs the same, Returning every drop of rain Into the bosom of Himself-

Here I am interrupted, and my inspiration ceases prompt to attend to the calls of distress as is mani- cannot produce an instance where one person lives to flow forth in language, and I gaze on in silent fested in the present movements for the poor, the for another, however much the continuance of life admiration; speechless, but not less moved by the comparison! The inspiration was uncalled for by Allow me then again to express my entire satist myself, until the aspiratory or inspiratory nature

The waiters, whom we described in our last as row, the indirect evil of these modern manifesta- material on which to form her inspirations. Antions in the increasing influence of their tendencies ciently, it is said, that such were her powers of into establish and perpetuate infidelity. You are by spiration, that the hills clapped their hands for joy, no means to be blamed for your fears; they natu- and that the mountains ran and skipped like lambs, views relative to the Christian religion. It were If the products of the human mind are the inspiimpossible for you to feel otherwise in your present rations of that mind, then is it evident that its inor these Spirit-mediums are in direct opposition spirations are the result of a principle beyond itself, to the Spirit of the Gospel, since that is "Peace fixed and sure, then as that mind riscs into this on earth and good will to man," and you consider higher principle, can it become the subject of its this to be hate on earth and bad will to man; hell inspiration. Now when the various products of here, and hell hereafter. Time will not permit me earth are all concentrated in one man, may it not to enter into an exposition of the ancient Spirit- be perceived how easily he may become inspired manifestations, but I will endeavor, briefly, to give or magnetized by them? He may not himself be my views of the same, comprising the accepted aware of the fact, although it is self-evident as soon view of Biblical believers also, including your own as his mind is brought to contemplate it, that he is moved by everything which comes in contact with While the Church profess to receive the analo- his senses. He is so constituted, and he cannot gical demonstration of Spirit-power recorded in help it. He cannot control the powers of his soul, the Bible, they refuse to acknowledge the same any more than he can control the involuntary \$50 to the "Brooklyn Association for the Improve- proof in the present demonstrations or evidences of powers of his body, the respiration, digestion; for the existence of that power; hence it is difficult to instance, if the olfactory nerve be brought into juxin olden times, and that He does minister unto His mediately convey the intelligence to his soul and people through the mediation of His angels. They his whole being feels the contact. He is unable to wonder not at the marvellous accounts of old, but perceive the process by which this is effected, but

not be in the atmosphere of love without being impregnated by its influence, and so of every other timidated by threats, it cannot be persuaded by derstood. love, and if forced to conceal outwardly, by any of these views, or some other, still in itself it knows, and Gallileo-like, when it gets off its knees after recantation, it will still affirm, "it moves, though!"

Now this impression may be received through the written revelation of others' ideas, and take to itself a new shape in the form of a new Continent, as in the instance of Columbus, yet it is a magnetic, inspired, or psychologized idea. Now, whence comes it? that is the question. Comes it from the depths of mind unexplored? Comes it from the God of the ancients, a being about the size of a man seated upon an isolated throne, so far from his subjects that a knowledge of their conduct could only be obtained by descending from his lofty pedesdal and traversing the circuit of his kingdom, to visit earth in order to find out the doings of his children, at the imminent risk of not finding them, -ensconsed as they may be under the graperies in the garden, in order to punish or reward for their deeds.

Comes this inspiration directly from this being, or from his various works? Came it anciently from an idea of such a being, and hence the inspiration? Where the idea for the inspiration, you may inquire. As were they, so were their inspirations. As were the Jews, so their inspirations; as the heathen, so their inspirations; as the primitive Church, so their inspirations; as the idea of a God, were the people who inspired that idea of a

Poetrn.

And Poesy, too shall lend her aid, Sweet incense from her wings,

A SPIRITUALIST'S PETITION. Almighty God, Eternal, First

By whom the Spirit germ is nurs'd; Whose word has caused the world to be Great, by thy wondrons mystery,—
Oh! make our hearts to know Thee well, And by thy power our Spirits swell Until they reach thy throne of light, Sublimed from every earthly blight.

Oh! let thy Spirits hover round, Whi-p'ring seraph's holiest sound, And ev'ry chord attun'd to love, Bright emblem of our home above And then our souls from clay's mark free, Shall swell in proudest minstrelsy; Discerning Thee in meanest thing, Who over all doth radiance fling.

Wake Thou the Spirit, and no more Shall we the things of sense adore, But then affin'd shall tow'ring rise, To Spirit-homes beyond the skies, Where all is love, and peace shall be The bright meed of Eternity, Then man no more shall shrink in fear, But know in truth, Thine aid is near,

For when the Spirit-teachings tell How man, with man, in peace shall dwell, Then man must know each earthly one, By Thy redeeming love was won; And none so mean, but he shall be Redeemed by Thy high ministry. Then peace upon the earth shall reign, For man by Thee is clearsed from stain.

The choral shout then loud shall ring, And holy love attune the string. A jubilee on earth, for ye Are then enthron'd eternally, And man all glorious knows Thy pow'r Empowereth him, 'till the bright hour When thou shalt snatch him from earth's night, To dwell with Thee-enthroned in light.

The above was given by impression on the morning of Deember 9, 1-54, and occupied about ten minutes in composition. The name given by the impressing Spirit was Bishop Heber, which name was afterwards confirmed by tipping. The me diam not being acquainted with the Bishop's style, is unable to protounce whether the name has been truthfully given, and herefore refrains from appending it. For himself, the medium would further say, he values communications intrinsically for themselves, and does not think a name increases their value, but on the contrary, is often calculated to injure the cause.

[From the Portland Eelectic.] "GOD HELP THE POOR."

ET AMIC.

"God help the poor," says the earnest heart.
As the wintry wind sweeps by;
"God help the poor," a thousand lips
Resection reply:
"God help the poor," for a fearful thing
Is cheerless poverty.

God's guardianship is manifest By ministries divine:
By ministries divine:
He gives to the hungry, thirsting soul,
The sacred Bread and Wine;
But His matrina fails not as once of old,
Where the famishing toil and pine.

He sends His shining angels round, Their patience to increase:
To fill the suffering, trusting heart,
With melody of peace:
To whisper of mansions prepared afar,
Where want and anguish cease.

Pale Poverty hovers near palaces,

In the Poverty novers near palaces,
In the red fire's cheerful glare;
The mocking music of revelry
Sweeps out on the piercing air;
And he shivers and means anear the waste
Of bounties he may not share!

And he says in his heart, "There is no God— No boon but Death I crave!
The wretchedness, want and pain on earth,
"The darkness beyond the grave;
For the sparrows fall, and the rayens cry,
And there is no hand to save!" Alas! for its faithless stewardship,

Alas): for its faithless stewardship,

How may the heart a cone!

By the kindly, generous deeds of man
God's loving hand is shown;
Tis the light of His smile made visible,
The blaze on the cold hearth-stone!

Ay, faith in man works faith in God, Where hearts love's dictates heed; It is written "The poor ye always have," Till be who runs may read; And the blessed working of Charity Is an all-sufficient meed

Want ever shall call forth angel-deeds, While life and time endure; While life and time endure:
Though the cross is borne to win the crown,
God's promises are sure;
And bles-incs eternal on him shall rest,
Who helpeth God help the poor!

THE FOUR PHILOSOPHERS.

Four great philosophers
Come every year;
Teach in the open air;
Then disappear. WINTER's the Stoic

He sits in the mountain breeze, biting and pure,
And when to bring fear and doubt,
Damp nightly winds are out, Wraps an old cloak about—he can endure.

SPRING, at dull hearts to mock, Comes in a farming-frock, With garlands and plough-share a lesson doth give; He sings through the field awhile, Turns up the soaking soil, All haste and laughing toil—briskly can live.

SUMMER, with mantle free-Epicarran he—
Lolls in the cool shade like a tired boy;
While blazing suns unkind,
Leave the stout mower blind,
Where faints the mountain wind—he can enjoy.

ATTUMN, when all are done,
He's a good Christian one;
Fills well the granaries, where seeds may lie,
New coming years to bless;
Then, in his russet dress, All hope and quietness-sweetly can die.

PRAYER AND FAITH.

The reader will find an article on the fourth page faculty of the human soul. Now we know we are of this paper, under the above heading, which we magnetized, inspired, psychologized, by the va- commend to his attention. It seems to have been rious influences as are they in their different na- sent in some sort as a test of our liberality and toled to partake. When the human soul thus becomes plain sense is worthy of consideration. We have

> J. H. Fowler.-The Post Office address of this our once poets unfolding "The New Creation." Brother, is Utica, N. Y., for the present month.

WORDS BY THE WAYSIDE.

Every new era is the unfolding of a higher and better life; the renewal and reinvigoration of mind and heart by influxes from the great central fount. It is a rekindling of the dying flame of devotion as by the breath of Heaven, and touching of the faltering lips of the family worshipper with a live coal from celestial altars. It is the rising of another sun upon the path of the benighted traveler who has beheld the waning and obscuring of the uncertain light of moon and stars. 'Tis the ascension of humanity from the misty vale of tradition, or the deep gorges of superstition to the clear mountain heights of living inspiration. There are times and seasons, cycles and evolutions not less in the moral and Spiritual than in the natural and organic world. Since God' is one and from Him all things proceed, there must be a correspondence between the invisible or world of causes, and the outward or world of ultimates and effects. The natural man can perceive the face of the sky, but cannot discern the signs of the times; after the darkness of the night he expects the cheering beams of the morn. He knows though winter may benumb the outer life and destroy the glory of the fields, that the gentle breath of spring will revive the buried germs, and summer's genial warmth recloth the earth in fairer hues; but he does not understand that the same Divine Hand quickens and reforms the elements of the human Spirit. The unreflecting clown anticipates the changes of revolving seasons, but the seer perceives the great moral revolutions in the dim copse of the heavenly horizon, though the devout heart taught from within, feels that the Lord reneweth the face of the earth, unfolding from age to age the secrets of his wisdom and the wonders of his power. And yet without this inward renewal, life, even

bringeth forth much fruit; the profound interior and the second was the poetry of motion. and ruins of all preceding ages, but to contain companions on the journey of life. servative his timidity and distrust, the learned his lines: blind reliance upon external authority, and the ignorant to revere the wisdom of the past, and thus each supply what is wanting, and exclude what is superfluous in himself.

be established forever.

But above all, and in all ways, we must die to self. Thus, and thus only, is the better life possible for us. Spiritualists moreover, do not stand precisely upon the same ground as those who have not been opened to the internal world. They are passing through on earth a change and discipline similar to that experienced by the disembodied in the first stages of interior life; a period of vastation, a separation as by chemical analysis of the elements of good and ærial in each, a judgment replete with vast and untold consequences. "Now is the judgment of this world; now shall the prince of this world be cast out." Every new tory thus: truth is a trial and test to those to whom it appeals; every damning light reproves and condemns whatever opposed its appearing, blesses and beautifies the forms waiting to receive it. We might illustrate this by reference to any great movement recorded in history, as the introduction of chris-

gal excluded the light of the latter, and darkness sands of motherless boys grow to be hardened vil- take into consideration the progress which has been made, we like a pall has settled over those nations. Let the Spiritualists remember that light unless received and embodied in word and act, like the rays of the sun filling upon decaying and lifeless allowance for their faults, and they soon regard the separates us from the grave shall be rolled away, and we shall be tures calculated to inspire, and as are we constitute erance, so we hope it will be read by all, as its substances, only hastens the process of desolation whole race as natural enemies. But man, in the ocular demonstration of their presence, as we now have with

and death; but assimilated and inwrought in mind magnetized by a great idea received from some un- not the room nor the time to express our views on and heart, it quickens the latent germs of all fair better off than that poor creature, the old maid. The prophecies have been made long before we had any de known inspiration, then it pours forth its adoration, this subject at present, but we feel confident that and noble flowers and fruits. And let those who She has loved somebody, at some period of her the high road to these developments which shall more immeand within itself sanctions that idea. It cannot friend Winshaw has not yet got at "the conclusion criticise with merciless severity the poor efforts of life, but "she never told her love," and why? diately connect us with our departed loved ones. for the life of it prevent it! It will come, and it of the whole matter. We promise in our next many an awakened Spirit blendly groping for the Custom says it is not proper; and so she pines will stay. It may attempt to reason itself out of number to make this plain, as we believe in the light, feeling that the door of hope and progress away in solitude, and is ridiculed for what she can it, but reason is powerless, for the soul knows. It efficacy of prayer—and thanks to Spiritualism, we remember that an unseen hand may guide these not help. Love is a mighty principle, but not ism is a child, and yet the subject is condemned, ruled out of cannot be convinced by argument, it cannot be in- think its philosophy is simple and easy to be un- struggles and vitying Heaven will at last drown the very well understood. Love never fails; fear often court by many competent judges, through witnesses of their aspirations of his own children with success. And does. let us all embrace these hopeful words of one of

" Life quickens and renews the human mind, Man is content no more to lie supine, Waiting invain some outward moving sign, To God's interior Spirit cold and blind. He rises from his sepulchre and stands Erect, and tears away, with bleeding hands; The folds and bandages of human error That swatted his Spirit in the night of terror He pants impatient for that crowning fate Whose Spirit touch shall make him wise and great, And shouts in earnest utterance wide and far, And burns with mental fire the ponderous bar Wielded by falsehood minds in thrall to lold,— His heart grows eager for the age of gold. II.

And who shall blame him, blind and dead so long, When Lazarus-like, from darkness he comes forth, If he reel blindly o'er the rugged earth, Or fail to hear the blessed angel song? Nay, scorn him not. He momently grows wiae, And fixes on the East his ardent eyes, Searching beyond the sky's terrestrial span To find that Being who hath made him man. That though all vacantly he lifts his palms, Empty of offerings? Through the open door Of love God's mereles fall for evermore. Though like a ship embodyed in tropic calms. He knoweth not the path wherein to go, The mighty trade-wind of eternal truth, From the drear ocean of his mortal wo, Shall waft him to the isles of endless youth.

III. I cannot lose my hope that all mankind Shall yet serenely journey side by side To the immortal countries of the mind, Where dwell the sainted Spirits who have died For human truth and liberty and peace And gained thereby through pain a swift release. Eternal justice rules the universe Eternal truth fills Heaven's blame dome with light, Eternal pity with delivering might, Shall put a period to the ancient curse Though man is pitiless, thou, Lord, art kind, And seest clearly, though our eyes are blind."

WHAT IS LOVE? BY S. M. PETERS.

mily are absent. But I am not alone after all, a slaughtered victims have been drawn into the most the mere external life would scarcely be possible, mouse is playing on the carpet; he knows me, and deplorable of hells? Is Heaven to be purchased by good proofs of super-terrestrial power, he would like to hear certainly not desirable. In the semi-civilization of is not afraid. Spirits rap on the wall occasionally, the Chinese and the effeminate races of Asia, I wish they would rap on the hearts of some where existence has become fixed and sterreotyped of my aristocratic relations. I seem to be on a in certain arbitrary and mechanical forms, bound line from my kindred. They are church memin the iron clamp of custom and ritual, because in- bers some of them, and some are infidels, and all working for a Spiritual future. Future punishment fluxes of new life found no channels through which seem to have forgotten me. So it makes no differthey could outflow, what have we but a life in death ence what they are. But I always loved some- is all we need to guard against, then let us look more hateful than utter ruin. We know when thing, and something always loved me. I was once well to the evil of to-day, and remember that if although extreme age the vital powers no longer per- adored by the strangest looking dog I ever saw .meate the system that sluggishness, apathy and Whenever I took a stroll around the town, he went imbecility must follow; so also comes the decrepi- along, and got himself flogged by every dog, and tude of nation s unless renewed and rejuvenated by run over by every carriage on the route, seemingly Him who first breathed into man's nostrils the for my particular edification. Where he came breath of life. Therefore, it seems to us that the from, or what brought him into my company, or every inch of ground gained to us here, is gained only deliverance of the civilization and govern- where he went to afterwards, is more than I can forever, and every inch lost is forever lost. Hence, ments of Europe from the fate of the effete and tell. There might have been an affinity in our na- every practical influence of gain we acquire will be imbecile nations of Asia is through this same bloody tures, that his superior sagacity took cognizance of, revolution which is breaking down the barriers to or perhaps there was an exterior resemblance upon progress and reform, nor can the churches of which he based a claim of relationship. Not bechristendom escape from their formalism or ritual- ing aware of my own personal attractions, it may be determined to have nothing short of heaven on ism, passing through the forms of prelacy and pa- be proper to describe the dog, that others may earth, nothing short of a dispensation that shall erapacy to culminate in the "rotary calabash pray- note the resemblance, if any, between us. I will dicate every evil, nothing short of the salvation ing" of the women of the Ganges, except through begin with his head, which was a trifle larger than of the whole world, nothing short of the redemp-Spiritualism, or the opening of the interiors to the his body, and consequently entitled to the first noreception of new life flowing down the heavens .- tice. It stood awry, one eye looking up in the air, Papacy may by dark interior influences be psycho- and the other on the ground. The body sloped est." logized into Jesuitism, and kindle with the fierce off with a gradual descent to its connection with zeal of the propaganda; dead or dying prelacy the lateral appendage. The right hind leg was all shall reform and be laboring for each other's may be galvenized into Puseyism; and the sects less than half the size of its partner, and his tail good with as much zeal as they are now laboring of Protestantism no longer to be roused by the occupied a position at an angle of forty-five de- for each other's overthrow? When? When it shall arts of "revivalists," may still be held for a while grees to the right of the horizontal of the spinal be learned that discord makes vice, and vice strife. by the taught rein of eclesiastical discipline and column. There was method in this arrangement, and strife produces hatred, out of which malice the close harness of custom. But these are all for it kept the craft on an even keel. There was fattens on envy, and through weakness of the flesh only temperary expedients, the last efforts of dy- an adaptation of the mane to the end, for the the most hellish purposes are consummated. ing night to retain empire. We might as well ex- weight of the afterpiece in its angular position prepect the painted imitations of iron or granite to served the equilibrium of the whole. Like all communications latterly have been too frequent for withstand the raveging effects of fire or the cor- other apparently useless things in the world, this the taste of some of your patrons. But feeling as roding finger of Zion, as that these semblances of diminutive leg professed to take an active part in I do deeply upon this subject, I would give tens of life should continue in this age of severest trial, the locomotion of the institution of which it was a thousands of lives had I the power to die so many when the heavens are bowed and the earth moved, member. When under way, this short leg kept deaths, to convince this Republic that they have and the fountains of the great deep broken up, kicking right and left and in every other direction, heaven on earth if they did but know it. that what which cannot be shaken may remain and as if that had something to do with the operation of navigation. Fastidious people may be disposed out the economy of His own government, notwith-We read, except a grain of wheat fall into the to question the symmetry of form and harmony of standing we are left to ourselves somewhat. ground and die, it abideth alone; but if it die, it action. To me, the first was the prose of elegance, truth of which is not apparent to the external Fastidious people may discover a tone of levity

mind. But the first lesson of all true Spiritualism in this article. It is a reminiscence, my friends, of Abstract of the Proceedings at the Conference at No. 553 teaches that it is only by a cessation of the life of by-gone days, and a connecting-link in the chain the external selfhood, that a higher can flow down of memory. That dog wanted somebody to love the external self nood, that a higher can now down of memory. That dog wanted someoody to love not go out until late in the day, and found the day very much as from the spheres of angels. This is a maxim of the deepest significance and broadest application. Under carriage wheels, or into any predicament best, for out of the eyes of all the souls seemed to be speaking judices and prepossessions. The temple of Spirit- intoxicated nor with a cigar in his mouth. That erty from the old year. New Year's, by common assent, is ac-

when complete the perfection and beauty, the preBut what is love; who can define it? Who has rears have passed away; which we cannot recall. We may say, cious things and goodly adorments of all, must be lived even the shortest term of earth-life, and not "good bye, old neighbor;" and to the young and smiling New entered only as it were through a baptism as of felt its undefinable emotions? How soon the in- Year, "we welcome you with the pleasure of a merry heart" and defilement from its votaries. The infidel must eyes, and how well it can read the meaning of that need more practicality, we need to live more in the sunlight of former all asperity and uncharitableness, the con- old bachelor." His history can be written in eight Small things are baptized by the divinity of the occasion. Let

> He met her when the joyous bird, Had not a sweeter voice than hers; He felt his inmost being stirred, By thoughts that true love only stirs: He loved her with a love that clings Around her now, as first it clung; Although she spread her Spirit-wings, And flew from earth when both were young.

The history of another would read:

He never dared to make a claim, But stood and worshipped her apart; He never dared to write her name, But something wrote it on his heart. Long years have rolled away since then, Each with its freight of hidden care; And he could never love again. Because her name was written there

Another more fortunate man, would sing his his-

World of beauty, memory lingers, In the flame of poet-fire; Kindled first when taper fingers, Touched the strings of young love's lyre. Long ago, but sorrow never O'er my heart a shadow flung. Beauty beams as bright as ever, Love and Hope are always young.

lians, for the want of that gentle influence that can are really only in the slphabet. There are new, mighty, and imsway the most stubborn soul. In early life they believe that the time will come when it shall purify the hearts of are subject to the authority of those who make no men, and awaken their intellectual powers,—that the veil which worst condition that society can place him in, is far our friends in the body. We are now upon the introduction.

HELL ON EARTH.

MR. EDITOR: When I read the startling effects produced by the wars of the old countries, I ask den't want their names before the public. How are we to give in the name of God, where, where has thought fled-has philanthropy skulked to? Reason seems dethroned, and the vilest of the vile couched in the necessary testimony to society upon this subject? If you her chair. Is it not time, Mr. Editor, to speak, and believe that this child is one of God's family, destined to make if possible to evade the Spirit that would lead to a similar commotion in our own country? Or shall we slumber on, forgetful of our own country's in- and deception continually ringing in our ears. The old infide terest, until some legislative crusade shall hurl into sentiment is still in vocue. They ever said the women sustained the government of this nation war and its main evils?

Has not the time arrived, when Hell on Earth may be dispensed with? Is it not time for men to learn that long prayers and sundry services will never dispense with the Spirit of war until an accompanying action takes place, one that shall tell on every wind that blows, and in every breath that's breathed, that Heaven is harmony? Then, sir, we may expect peace and not until then; then shall war cease and an earthly hades end.

Who does not see hades in the most glaring us be willing to hear our testimony first, and then we shall know colors stalking out before us? Why is it that the one another as we should wish. damnable heresies of a clerical world will, Jewish like, be preaching up future punishment, and at In fact it was impossible to give the why and wherefore of any the same time admit the devil with all his emissaries right into their sanctum sanctorum?

How long shall it be before that error of all errors the most deplorable, shall be suitably exposed, so that brethren in the ministry shall begin to reason like men, and fight against vice and not party? How long shall it be before we can look to the poor of all classes as ready as those of our own sect ?-How long shall it be before we shall learn to put out the fire already kindled, instead of laboring to put out a fire in the future? How long shall it be before we shall learn that we have a hell on earth? How many will need to go to Sebastopol to learn I am alone to-day, it is Christmas, and my fa- there is punishment on earth, where thousands of

with blood, or is hell to be established on earth? Mr. Editor, I enter my protest against these things. I insist upon it, as earthly beings we have to do with earth, and that we are laboring and we have nothing to do with, while the present he'll

ways right, we can never go or do wrong. As the Lord never breeds wars, we bring these hells upon ourselves. Let us dispense, therefore, with those obstructions as being the worst that we shall ever have to do with, for let us remember that so much in the help of eternal progression. But every inch lost will be so much to retard that protion of the entire race. And then, and not till then, "will the Lord know all from the least to the great-

But, Mr. Editor, when shall this time be? When

I believe an all-kind and wise Father will work

Yours for truth. Auburn, Dec. 27th, 1854.

Broadway, Friday Evening, Jan. 5th.

Mr. Toohey introduced the subject of the New Year: I did No one can receive the full benefits of the new un- where there was a reasonable chance of getting his happy New Years. Down one street I saw one man, dressed in No one can receive the full benefits of the new unfolding life who retains in any form his old prejuneck broke. During our intimacy I never saw him
the evinced every demonstration of a perfect appreciation of libualism rising tair and resplendent from the wrecks is more than I can say for all who have been my knowledge I as a day in which the soul shall find liberty for its water and fire, purging and consuming all dross fant begins to watch the glance of its mother's the coming year. We live in a state of mechanicalism; and lay aside his prejudice against christian truth, the look. Alas! how little do they know the heart of charitable reform. If the music of humanity is in our souls, we lay aside his prejudice against christian truth, the look. Alas! how little do they know the neart of should not scruple to let it be heard. The man who weeps be sectary the intolerance of his narrow creed, the reman who stigmatize him as a "heartless cause his child is dead, acknowledges himself a man in his tears.

INCLUDING A CHAIN CLITTER, by which we have a comparing the present of the control of the present of the presen Love and Hope are always young.

The above pieces are all by the most popular composers, and are selling rapidly.

The society for the Differsion of Sprintial Knowledge are always young.

The above pieces are all by the most popular composers, and the impress of God, sustained by an almighty hand, and it will go forth until it psychologizes the whole world. We must be go forth until it psychologizes are all by the most popular composers, and the most p its effulgent brightness; Spain, Italy, and Portu- has a hand in fashioning the destinies of all. Thou- aware that in our Spiritual development, especially when we irrulian.

portant truths which are vet to be revealed to the world, and I able to take our departed friends literally by the hand, having monstrations of Spiritualism in its present form, and we are on Mr. Toohey remarked that the truths which have been pro

mulgated have come into life as living forces, because men and wom in were willing to bear their testimony. To-day Spiritualown choosing. What is particularly painful is, that Spiritualists are not willing to stand up and bear their testimony. If the Spiritualists to-day were willing to do as John Murray did, methinks that society would find its ribs expand so much that it could not keep a cold heart within it. Parties come here and give facts, and I ask why they do not write them out. No, they what an exacting public opinion demands in this case? A mar comes in and says. "Who believes this? who is there in New York city who will bear their testimony?" How are we to give harmony on earth and in eternicy, then give your testimony and then we shall not have the stereotyped slander of humbuthe Church, and they were the weaker vessels. If it is their proper nature to be religious, affectional, kind, warm-hearted generous, then for heaven's sake do not let us slander and cor rupt these virtues, because we wish to condemn something else When we take this course, therefore, and the man asks us where are your witnesses? we can answer, behold here a gal axy of names. Different men are to be seen and heard as wit esses, and women also. If we do this, our opposers cann slip round a corner and say this is not Spiritualism. We sha he ashamed to think in the future that we skulked behind the Nicodemuses of the past age. God forbid that we should take this kind of indirect way of getting into Heaven. You, my rethren, are Protestants; you may protest against me as speak, and God's blessing on you for it, if you will bring some thing into the field that is better. Your protest is good, but le

A gentleman spoke of the difficulty of producing any philos phy at this time which would explain the Spiritual phenomena natural operation. Referred to the difficulty of making an ig norant man comprehend the operations of the mariner's com pass; he would suppose it was some trick; and if, by chance h had a piece of metal in his pocket which would attract the needle he would disconcert the operator unless the phenomena mimal magnetism were understood. The speaker drew a parall el between this fact and the practical operations of a Spiritua circle. No one knowing the laws which governed the manifes tations, an unbeliever might unwittingly blunder upon som cendition or circumstance which would prevent or derange hem; and not seeing all that was claimed by sense, would pro nounce the whole thing a humbur. The gentleman had witness ed manifestations of an extraordinary character in many place throughout the country, and stated a fact where a Spiritual me-dium was influenced, by way of a test, to place his hand upon a red hot grate, and hold it there for at least one minute. Also another case where a medium placed her hand directly over the flame of a lamp and in close proximity to it, without suffering any effects therefrom, or even showing any external evidence of the action of the fire upon the hand. If these were not pret mething that was.

Mr. Randolph gave an account of a vision he had at one time which resulted in convincing him of the truth of Spiritual intercourse. We may at some time give it in full,

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Noetry.

[For the Christian Spiritualist.]

SPIRITUAL VISIONS. The cloud that o'er my vision spreads. Cannot obscure my mental sight; Its gratefull darkness round me sheds

An atmosphere more purely bright. Like Via Lactea's gorgeous stream, Dazzling with all glorious things, A soft, bewildering scraph-dream A freshness o'er my Spirit flings.

Around my couch white beings threng, Radiant from a clime more fair ; And, dulcet, as the Bulbul's song, Their tones float on the stilly air.

Among the glittering stars of night, Soon, soon I'll hymn the glad refrain, A pure and ever joyous sprite. The tide of life is faintly flowing;

Far o'er the trackless, azure plain,

O, dimly glows the Spirit-fire; Gales from Paradise are blowing; List the poan, come up highen!

[From the Ladies' Repository.]

BY COATES KINNEY.

"Are they not all ministering Spirits ?"-Her. i, 14.

With sweet voices, colemn warnings Of the being yet to be, Bands of Spirits hover found us, Like the shore-birds on the sea.

Shore-birds, how they set howers longing.
For the happiness of home!
As around the wearied vessel
They in flocks of beauty come;
They out venture far and farther
In the calm of sea and sky,
Singing glad; but when the tempest
Threatens and the rocks are nigh,
Then they, landway wildly winging,
Scream the omens on the gale,
Of a shock among the breakers,
To the ruin rushing sail.

So these Spirits from you bright shore, Goldened with the sand of stars— When God's truth has calmed the billows Of our being's passion-wars— Then these Spirits come to visit, Come to visit and console Come to visit and console,
Dipping angel pinions round us
In the earthly sea of soul—
Cheering onward, or else warning
Of some thundering tempest nigh,
Or some secret rock of ruin
On the voyage to the sky.

They are round us—round us ever;
Tis their presence in the soul,
When affections, like full fountains,
Gush from thence without control;
When the thrilling heart-chords quiver As a harp's air-smitten strings, 'Tis their sweeping angel-lingers, On their brushing angel-wings;
When the soul of earth takes pinion
For a heavenward faith flight far,
Upward through the awful nothing
Beckon they from star to star.

Oft they glide down in our slumbers—
Those whom on earth we knew,
And those who have lived before us—
And we wake to live anew;
For their voices, sweet and solemn,
Though but ripples of the tone
Which upbillows music's ocean,
Ever round the Great White Throne;
Yet inspire us with more longing
For the glory in the sky—
For the happy life immortal
Of these angels hovering nigh.

With sweet voices, solemn warnings Of the being yet to be, Bands of Spirits hover round us, Like thr shore-birds on the sea.

[From the Dublin Nation.] MAN'S MISSION.

Human lives are silent teaching-Be they carnest, mild, and true— Noblest deeds are noblest preaching From the consecrated Few. Poet-priests their anthems singing, Hero-sword on corselet ringing, When Truth's banner is unfurled; Youthful preachers, genius-gifted, Pouring forth their souls uplifted, Till their preaching stirs the world.

Each must work as God has given, Hero-hand or poet-soul—
Work is duty which we live in
This weird world of sin and dole.
Gentle Spirits, lowly kneeling.
Lift their white hands up appealing
To the Throne of Heaven's King—
Stronger natures, culminating,
In great netions incarnating
What another can but sing.

Pure and meck-eyed as an angel, We must strive—nust agonize;
We must preach the saint's evangel
Ere we claim the saint's prize—
Work for all—for work is holy—
We fulfil our mission solely—
When, like Heaven's arch above,
Thank our souls in one enthage. Blend our souls in one emblazon,
And the social diapason
Sounds the perfect chord of love.

Life is combat, life is striving,
Such our destiny below—
Like a seythed chariot driving
Through an onward pressing foe,
Deepest sorrow, seorn, and trial,
Will but teach us self-denial;
Like the Alchymists of old,
Pass the ore through cleansing fire
If our Spirts would aspire
To be God's refined gold.

We are struggling in the Morning With the Spirit of the Night, with the Spirit of the Aight,
But we trample on it scorning—
Lo! the eastern sky is bright.
Ye must watch. The Day is breaking;
Soon, like Mennon's statue waking
With the sunrise into sound,
We shall raise our voice to Heaven,
Chant a hymn for conquest given,
Seize the palm nor heed the wound.

We must bend our thought to earnest, Would we strike the Idols down; With the purpose of the sternest, Take the Cross and leave the Crown. Sufferings human life can hallow, Sufferings lead to God's Vathalla— Meekly bear, but humbly try, Like a man with soft tears flowing, Like a god with conquest glowing, So to love, and work, and die!

LONG COATS VS. SHORT COATS.—What is becoming of this age? It goes from one extreme to anothrayed in exaggerated pantaleons, and almost sweep-awful apparition easily threw him into all the hor- in their ceasless rounds. ing the pavements with the elongated skirts of their surtouts. What shall be done? Must the world succumb to the behest of the tailors in this manner? tail garments to the "entangling alliance" of a coat which seems to be intended, like the ladies' dress, to his wrist to his elbow, and a skirt to his coat that standing all his efforts seemed to be devoted to that the souls of the dead. From a pail of water to the beings. purpose. We were about philosophizing on the absurdity of fashion, when a genuine son of the Emerwere used to attract and fascinate the eye of the ridiculed, as if he stood alone a believer in this ald Isle, with the stump of a pipe between his teeth, made his appearance. His overcoat, evidently made twenty years since, was the exact counterpart of the dardy's which we had just been notice parition, and the performer's success and ability he considered them as living beings devoid of in- the text-books of the sciences? subject. The German and Irish who just now land nothing but faint images of the persons desired are

In this connection we must do the policemen the long nor too short, and made of subtantial looking cloth, they seem to be well adapted for their busi ness. We put down as a fact not to be questioned,

wards of sixty millions, or at the rate of fourteen millions in every twenty years. This wonderful increase is chiefly attributable to the enlarged area sun for everybody. of the Empire, caused by the addition of Poland, Finland, and the Caucasus to its domains. If Russia should conquer and annex Turkey, her population would exceed eighty millions, almost equalling the United States .- Portland Transcript.

MAGNETIC MAGICS

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Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph

EIGHTH DIALOGUE:

SYMPATHETIC CORRESPONDENCE.

I shall say a few words about this question, as old as the world. Scarcely was man fatigued of out any useful result, . . . no; . . . but having, his part as an observer, than he wished to extend for a consequence, the misery of the whole human his sphere of action, he tried to know at a given race for a thousand years. From the maledictions point, what happened in any other. A microcosm himself, viz.: the faithful representative of the human mind was thrown into the most profound in spite of that distance. He tried all means to the Catholic Bosseuts and Bourdalanes. gain the object of his ambition. The treatises on magic assure us that he discovered these means; but they do not prove the fact.

Sympathetic compositions to write are the only means of this nature with which we are now acquainted; but this process has fallen into the public's hand, and does not therefore realize its object. the world, and snails seemed destined to solve it at last; but the whole affair was soon forgotten.

I believe myself, in this marvellous power, and it is in consequence of this faith that I one day consulted the Spirit of Swedenborg on the subject. He answered that the sympathetic communications did really exist, but that he did not know himself any better means of distant correspondence than that of thought. He assured me that this faculty would soon be developed in centering one's thought upon that of another friendly person, every day at the same hour.

I had almost forgotten this question, when you proposed to me the present conversations. I thought then, it would be proper to study it again, in order to be able to tell you my opinion on the subject .-I therefore spoke of it to our friend, M. Lecocq, and we agreed that we should study it together. That gentleman took the part of patient, and I that of agent. We agreed that at nine o'clock in the evening, M. Lecocq should seat himself before his desk with a pencil in his hand; I was to seat myself at the same time, and centre my will upon his hand, to move it just as if I was writing at a distance. Until now we have only made six experiments of any importance, but the results we have obtained are a great inducement to continue our investigations seriously. From ten letters I thought of, six have been written by M. Lecocq, and from six figures, he has guessed three or four. In all our experiments, it happened only once that he wrote a letter more than I wished.

M. Lerocq is neither a clairvoyant, nor a sensitive subject; and this I consider a very good condition to obtain these communications.

The only difficulty we have met with in establishing this correspondence, was in the agreement of the time. A mathematical precision would be necessary to make a total at a distance; the time required for writing a few words being almost infinitessimal. But we shall by all means continue this study, not only for sounds, but also for impressions at a distance. These observations are yet too new to me, to say more than I have done. I shall only pray every friend interested in the solution of such questions, to help us by their own experiments and communications.

NECROMANCY.

Albert.-By Necromancy we mean the art of evoking the Spirits of the dead. From the beginning of the world to our day, the history or religion of every people on the surface of the earth, contains records of this art. All its practices may be reduced to a certain excitement of the senses. by which man is put into communication with this subtle part of himself called soul. To obtain such the part of himself called soul. To obtain such the produce effects and to preserve order."—Kepresults, some made use of the fumigations of certain plants, others employed a mixture of gases, former ages kept secret, and often the object of an modified. initiation. The Christians admit the existence of rors of fright and aberration. The tricky per- Aristotle believed that the planets were animatconsulting person. When by chance these actions idea. He but boldly taught the long prevailing were made upon a seer, he at once accused the ap- hypothesis that the worlds were living beings; but true Newtonian philosophy, is distinctly stated in Here was a practical exemplification of the were loudly proclaimed. But in these visions, telligence and subject to certain mechanical laws.— Astronomy should ascend one step nearer to the

that the members of the police are the best dressed use of going to a particular temple and making lar System, 7p. 62. men in New York.—N. Y. Sunday Times.

It is true that for

me, that their clairvoyants saw in this mesmeric ticle of star dust, so that the smallest division of a er by which the world is translated through the sleep, the ghosts of their deceased parents. It world knows of the presence of its kindred atom, realms of space. tion would exceed eighty millions, almost equaling the combined population of England, France, and was in consequence of such assertions that I expe- and each atom, in mysterious instinct, with won-

first, it soon found its way into England, Germany Hence a religion and a philosophy that will soon become universal. What did the ancients really with their treble-doored temples for the propagation of Spiritualism? Some mysterious books withof Brahma, to the tortures of the Inquisition, the whole creation, he discovered the point where all ignorance about the nature and goodness of the spheres. lives and universal manifestations are centered .- Almighty power. I think I am useful to my But he wanted to establish a link between himself brothers in opening to them the Spiritual world, and those distant places. But the means he found and despising the trite language of a ridiculous were not proportioned to the intensity of his de- mysticism. A clear and simple teaching of a few sires, and he wished to be heard by his brothers lives, will prove more useful than all the sermons of

Let every one work out his own conviction by following the precepts I give here. It will be the surest way of understanding and praying God according to one's own heart; this is the abstract of all religion, all morality, all brotherhood.

I flatter myself that my words on the subject have very much simplified the art of necromancy. Three years ago this same question again agitated To those who have studied the science of animal magnetism, I might say, "Pray your clairvoyants to pronounce the proper and Christian name of the deceased with whom you desire to enter into communication, and then question this Spirit, and study for yourself." But to those who are not acquainted with mesmerism I should say, "Put your hand upon the forehead of any person who may wish to submit to the experiment, keep it there for about a quarter of an hour. If the person closes his eyes, and seems to fall asleep, ask him how he is, . . . if he sees, and what he sees .-Should he declare that he perceives as well as with and the like." his eyes open, ask him if he can see at a distance, or pray him to tell you what you are thinking of. If he sees exactly the object at a distance, or reads tite, and self-moving power to senseless matter. correctly your secret thoughts, you possess the magic instrument which shall become your guide in the Spiritual world. Pray then to God that he may please to permit you to make use of this clairvoyant, to discover the laws of the then will know whatever you may wish to know, provided you limit your curiosity to what belongs erty, (propriete intrinsique) of matter.' to the state of your soul, or your future happiness. Should you wish for any other knowledge, you cation of one's passions and foul interests."

When you have prayed the lucid to call the deceased by name with whom you desire to be in communication, you must call him also mentally. Then should the clairvoyant tell you that he sees the Spirit, pray him to describe it as closely as possible, and ask many particulars about his age, taste, character, disposition, &c. According to the ex- that matter afar off or close at hand could influence actness of these informations, do not exact too other matter. He taught that every particle moved much about his terrestrial existence; for you can because of "the Spiritual," because of present said to you. What at first appears the most im- ian Philosophy. probable, may afterwards be proved by other reve-Swedenborg.

[To be continued.]

From the United States Magazine. THE PHILOSOPHY OF ASTRONOMY.

BY SAMUEL ELLIOTT COUES.

one attempted explanation of the cause of the orderfasting, or religious practices; one of the common- ly motion of the heavenly bodies, though this one est means was human magnetism, which was in idea in the succession of ages has been variously

The ancient astronomers, well persuaded in their this faculty in man, and their holy books are full minds that there could exist no mechanism which of instances of similar visions. When the magic moved the spheres, as one wheel by its gearing inlantern was discovered, the Catholic Church did to another communicates its motion; that there not hesitate to make use of it to produce false ap- were no tracks walled in and made permanent to paritions, &c., &c. The smallest crack in a parti- serve as rolling planes for the stars; and that the tion or door was at once used for that purpose; movements of the planets, though free in space, in the world—that it is moved by a power mot residing in the world—that it is moved by a power which is fantastical images made up to serve the foul pur- were regulated with perfect wisdom, considered the er without the least notice or warning. We go to bed at night and lezve the dandies of Broadway poses of the Romish priests were produced upon spheres as living beings, possessing the power of lodressed in light inexpressibles and short-tailed over- the walls of a chamber during its occupant's sleep; comotion, and being endowed with intelligence, far coats. and awake in the morning to find them ar- a knock at the door awoke him in a start, and the surpassing human intelligence, to direct their flight

formers availed themselves of this momentary dis- ed. He taught that every star had an immortal Are gentlemen to be voted "behind the age" un- order, and asked prayers for the dead whose voices intelligence by which it governed its own moveless they will content to jump at once from short they imitated as closely as possible, and their sibilment. This idea can be traced farther back than la was naturally filled on the following day by the time of Aristotle; and fifteen hundred years afsweep the streets? The other day we met in Broad- those poor people, too happy to buy at such a price, ter that date the subtile Doctor Scott wrote: Si asway a moustached gallant clad in a sky-blue coat, rest for their nights. There is not even a shep- tra non sunt animata, id est creditum esse potius quam with sleeves so large that we could see his arm from herd in our remotest country fields, who did not demonstratum"—in English, it may be believed, but he evidently could not keep out of the way, notwith-

Some distinguished magnetizers have said before They give animation and knowledge to every par- between a world which is moved and the the pow- die out. rienced the desire of studying myself these ques- derful power, draws near to other atoms. Intelli- the consideration of the nebular speculation of La not be good unless he was persuaded to be so. I let them annoy others.'

tions, and verifying what truth they might contain. gence and power which anciently were the attri- Place, which, it has been recently asserted, is fa-The results I obtained so much exceeded my most butes of spheres have been taken from them as inte- vored by American astronomers. sanguine expectations, that I published my "Ce- gral beings to vivify and empower each particle of general life for the sphere. Associated atoms comand America. In this last country, especially, it posing a world have given to them a sort of comsame time with table-moving, it did not contribute of a centre as the heart of the animated being, a little to produce those Spiritual manifestations which, as a whole, knows and attracts "as if all that now so intensely occupy the whole of Europe. the matter was condensed in a central point."— (Herschel.)

The sun, ninety-five millions of miles away, without any medium of communication, knows of the existence and directs the motion of this earth. Further still, the life, power, activity and influence of the central luminary extends, accordingto La-Place, some tens of millions of miles.

So alive, so intelligent, and so powerful is matter that by its own attributes it forms itself into

ter do not admit any necessity for a God: but by others it is supposed that the acknowledgment of a power to originate matter is necessary, but matown action, so that God may give Himself up to undisturbed repose."—Hitchcock's Geology.

Newton stands almost on a higher philosophy of the movements of the heavenly bodies. He most cause it conceals, under the philosophic terms of and we with them. Think of this, O! ye Christian distinctly and implicitly disclaims the atheistical philosophy.

"It is incredible," says he in a letter to Dr. Bent-ley, "that inanimate brute matter should operate npon and effect other matter, which it must do if gravitation in the sense of Epicurus be essential and inherent in it; and this is the reason why I desire you would not ascribe it to me.'

What was this sense in which the Epicurians regarded matter that Newton disclaimed in such emphatic words? The Epicurian philosophy was material and atheistical. According to their phiuniverse.

"This sect," says Dr. Keil, "explain motion by

"These atheists," writes Dr. Cudworth, "assigned no cause for motion, and to avoid a God they ven-The Epicurian atheism which Newton disclaimed

Laude says :-"For myself I think with M. de Maupertuis, (the

phers, that attraction depends on an essential prop-Newton asked himself some serious questions:

cism of Newton:-"We can," says Stewart, "as readily conceive of matter acting on matter at a distance, as of mat-ter acting on other matter in contact with it."

This is most true. But the argument does not touch the point at issue. Newton did not believe never know but what the deceased can wish and power emanating from God. Newton saw the tensay himself. Do not argue too much about the dency of the theory that matter wielded a power, possibility or impossibility of these data, it would and he told his friend Pemberton that when this be a cause of failure in your further investigations, speculation became the settled theory of philoso-Examine with good faith, belief, and purity of in- phy all opening for the advance of the human mind tention, keep a record of everything that may be would be closed .- Pemberton's Account of the Newton-

Plato taught the true philosophy of motion. He lations, or further study of books that treat on this considered the translation of a body in space (that do. subject. I advise you, especially, to read the is, motion) as passive. He recognized the Spiritual "Celestial Telegraph," and the works of Emanuel an ever active power, above, beyond, and over the verse shows the power of God continually impressing on the worlds their motion.

On the Platonic idea the true philosophy of the will, or intelligence in brute matter. One sphere is It is remarkable that there never has been but erty of matter. Power does not reside in the materials of the universe.

> What, then, is this power? It lies-"Beneath the veil of obdurate woof.

Whose dim folds perpetually do stir, But never rlse."

Tell me, when you will raise your hand, by that power the limb is lifted up? We know only that power is, that it comes from the human will, and not from the hand whch is raised up.

We know a planet moves through space. We not the attribute of senseless matter. It is from the volition of God.

Names in themselves are nothing. The power which determines the position of worlds may be gratitation, and the nature of the power remain uuchanged. But, the word "gravitation" has very close associations with the philosophy of Epicurus; it is suggestive, too often, only of the life and power of matter.

We are gratified here in recording the opinion of an eminent mathematician of Massachusetts:-

my acquaintance believes that the sun attracts the We use the word 'attraction' as a convenient statement of the direction of the force. Force tion.

tor, and man, the created, one and the same!

esis: "The assemblage of stars that form our present development begins. A principle of concentration counterbalances the unlimited expansion, and brings the particles nearer together, and grasps tions, which separate from each other into distinct Does not this resemble the philosophy of Epi-

curus? Does it not clothe matter with power, with attractions and repulsions, which, in the place of a God, form, fashion, and maintain the universe? We do not impute atheism to the supporters of the "LaPlace and some advocates of the life of mat-nebular hypothesis. Far from it. There are men who incline to the hypothesis (and we speak from personal knowledge) who reverence and adore the ter, having been created and endowed with its life Supreme Being. We have alluded to the origin (laws.) matter itself will create a universe by its and tendency of the speculation because its origin is from rank atheism; because its tendency is to produce the philosophy given to the world in that no other class of people who have it. If any othnotorious book, "The Vestiges of Creation;" bethe Epicureans, ("sympathies, antipathies, attrac- professors. tions, repulsions," and the like,) the actual being and constant presence of Him of whom alone the stars should declare the glory.

[From the Newcastle Courier.]

FAITH AND PRAYER.

Suppose there was a man named Joseph, who vas afflicted, himself and family all lame and helpless, and suffering for want of food and raiment : and he had two neighbors, John a Samaritan, and losophy the occult properties, (virtues,) or, in other James a Jew. Both knew the suffering condition words, the life of matter, gave the fashion of this Joseph was in, and both had plenty and to spare; and John of his own free will and accord, furnished him with food and clothing, without Joseph even the elementary virtues and occult properties of asking him for it: but James stood aloof until matter, such as sympathies, attractions, repulsions, Joseph asked and persuaded (prayed) him for help, and then he furnished him with food and clothing Now which of the two was the most noble philantured to attribute perfect understanding, will, appe-Samaritan was the best. True. Then why not view God as John the good Samaritan, and not as victory, in which thou canst not fall to find a great has been fastened to the "Newtonian Philosophy" slothful James the Jew? Now, if we view God as by the successors of the great astronomer. La John the best philanthropist, why insult him by asking, pleading, and praying him to help us, seeing He at all times knows all our wants, and has sanctuary of all magic, cabal, and mysticism. You then will know whatever you may wish to know then will know whatever you may wish to know the first continental convert to the theory of gravital plenty in store, and is ready to help, without being with the wind and the storm of tribulation that then will know whatever you may wish to know the first continental convert to the theory of gravital plenty in store, and is ready to help, without being with the wind and the storm of tribulation that the first continental convert to the theory of gravital plenty in store, and is ready to help, without being with the wind and the storm of tribulation that the will know whatever you may wish to know the first continental convert to the theory of gravital plenty in store, and is ready to help, without being with the wind and the storm of tribulation that the wind and with the gravital plenty in store, and is ready to help, without being with the wind and the storm of tribulation that the wind and with the gravital plenty in store, and is ready to help, without being with the wind and the storm of tribulation that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present of the soull senarate the true that the present o ist did? Hence the most intelligent and effectual prayer

is a strong desire to know truth and wisdom.--"How can a property of the matter of the earth what is right and what is wrong, and to do right thou dost not find God in every thing. would find nothing but the trouble and disorder have its field of activity in the moon? How can a and refuse the evil, without adressing God persowhich necessarily accompanies any criminal gratifi- body exert a power where it is not?" Most incon- nally. And if our desire is stronger for the right, to clusive is the answer of Mr. Stewart to this skepti- be pure in mind and body, than our desire or temptation is for evil, we are safe; for the law of God His sake in true obedience and subjection. The and Nature in His providence is, that the stronger way in which our blessed Saviour trod was not one shall ultimately prevail over the weaker. But beshall ultimately prevail over the weaker. But be-sides this desire (which is prayer) we must have when he said, "He that will come after me, let faith that is, we must believe that we can, with the him deny himself, and take up his cross and folaid of God's unasked for free gift, prevail over the low me. evil. Such faith and strong desire will naturally prompt us to act with energy, to learn wisdom, to snow what is right and what is wrong, and to do true self-denial is harsh at the beginning, it is right and refuse evil. Seek to learn Nature, to know for yourselves, without relying implicitly on men or books, or a book; and you will find truth and wisdom. In this way God reveals himself to man through Nature, which is a constituent part of Himself. He can no more change or suspend Nature, than He can change or suspend Himself, without making another being of Himself, and that won't

God's love, and tender mercy, and compassion, are extended to sinners forever, while they are sin matter which is moved. He believed that the uni- ners, and man's probation continues beyond the grave, for God and man are inseparable. Sure serve, remember well this that follows: Look not God is not so selfish and hard-hearted as to with- Ro much on other men's faults as on Thine own. draw all His love and compassion from sinners solar system will rest. There is no life, power, when they leave their mortal bodies. They may others. A disposition to judge others turns the reform in the Spirit-world, and become happy; but soul from its true centre in God, brings it outward, not in its place because dragged thither by another it must be gradual. Those who believe that men and takes away its repose. "Judge not, that ye be sphere. A stone does not approach the centre of and women will not ultimately all be saved from not judged." the earth because the live body of the earth has their sins have not true faith in God. For although power over it. The cause of motion is not a prop- they believe His will and desire is that all should be saved, and that He has all power, yet they believe He does not save all, does not carry out all God, -if he does not first die to himself by a total His own will and purposes, People who believe such doctrine are infidels and dishonor God. No crucifixiou of the pride of natural reason. doubt they are honest in their belief. God naturally does as much for the sinners as he does for the saints. Like the outward sun, which gives light, warmth and rain, &c., to all alike without respect to men or anything else. Now suppose the sun was a thinking, intelligent being, and knew conceited. It remains in wonderful screnity and all our thoughts and wants, how absurd it would peace, but still always full of holy and filial reverknow also that it is moved by a power not residing be to pray to him to give light and warmth, and ence. make our corn grow more and more when he is naturally doing all he can just right. And so God is naturally doing all he can just right, of His own ters of affliction have washed out the dark stains free will and pleasure, in the even tenor of His way. of inordinate appetite; souls in whom the fires of And you cannot change Him with all your prayers, nor move Him to greater pity and compassion for you. He is not like a man to be persuaded about that way. He will be good, merciful and compassionate to sinners, without having to be persuaded to it. All the atonement necessary for thyself be guided by the hand of God. Suffer in our sins, is to repent and reform, to cease to do evil, patience, and walk on in strong faith;—and though and learn to do well. What more could be reason-"Neither myself nor any intelligent astronomer of ably and justly required? To ask more would be idle, being so dumb and resigned, yet it is of infiselfish. Repentance necessarily tends to reforma- nite fruit. The blinded beast that turns the wheel

Corn will not grow for a man without faith and the corn. prayer. He must have faith that it will grow if Why do not astronomers, then, see that this, the planted in due season and cultivated rightly, or he planted in due season and cultivated rightly, or he would never plant it or have it planted. In the in the Lord. When thou art nothing, thou canet next place he must desire (which is prayer) that experience no harm that will trouble thee. Howis his corn be planted and cultivated, or he would not or injury, who thinks nothing of himself, and A distinguished naturalist of the present day (O- Supreme Being, by teaching that power is not an do it or have it done. Of course it would not grow has no interest of his own, but refers all things here in their long blue coats, will be surprised to find that they are in the height of fashion, and they really seen. Between such apparitions and those ken) says, "the world itself is alive, and continues essential attribute of matter; that there is a cause for him if he had not faith and prayer for it to grow; to God? promenade Broadway in proud nonchalance. John-produced by the witch of Endor, or Cagliostro, only because of its life." So Professor Nichol: "It for the motion of worlds not residing in the dust of and his prayer must be stronger than laziness and athan Slick, it is said, talks of again spending the there was an immense distance. The latter, espe- is said by some that matter is dead; what, then, is which they are composed; that the sphere which all other obstacles in the way, or he will fail, from winter with us. If he does he will find his "old cially, is said to have produced a priori, this art. life?" Again: "Look, then," continues Professor rolls through space has no controlling influence on the want of energy to go to work. The stronger words is good, because inordinate speaking tends I shall not here give you an historical view of Nichol, "at that remote Uranus bending with life- the motion of other worlds. Cause and effect his prayer is, the more he will work or have it done. to evil. Silence or rest from desires and passions iustice to give them a compliment for their good this arcanum; what we now do by means of mes- like obedience towards the sun, and read there the should be separated, should be thrown as wide And the desire (prayer) accompanied with faith for justice to give them a compliment for them good like goo deep blue coats are cut about the mark, neither too esting. In the arts and sciences, a new improved as well as to the saints.—Just so Spiritually, if the to internal recollection, and because it lays a foundation of the body, matter as well as to the saints.—Just so Spiritually, if the to internal recollection, and because it lays a foundation of the body and the life of the body and the life of the body. ment destroys the value of everything that was and not a whit less intelligible than any other con- and that which moves matter, the planets, are no desire of the sinner for wisdom and purity of mind dation for a proper regulation and silence in other done previously to it. What would now be the ceriable exercise of will."—Contemplations of the so- more one and the same thing than is God, the crea- and body, is strong enough to overcome all obsta- respects. cles, he naturally goes to work to learn wisdom and there a particular sacrifice to obtain a result that a It is true that few modern astronomers present M. Bailly, said: "La folic de l'homme a toujours righteousness to do it; and then he gets it as the child can produce more easily and without trouble? the idea so plainly and distinctly as Professar Nich- ete de vouloir penetrer les premieres raisons de la na- saint does. But if his desire is not strong enough, tience will bring about all. He that hath God hath Russia.—In the seventy-seven years intervening I cannot but dislike the ancient ceremonies whose ol does in this preceeding extract from his verbose ture, qui scront toujours inconnues." It is the wishes will not get it; neither would the saint, if his all things; and he that hath him not, hath nother Russia.—In the seventy-seven years intervening between 1772 and 1849, the Russian Empire in- object was only to conceal science under the sham treatise. It is not generally said that the sun, for dom of man, however, to hold with firm and condesire was not strong enough. Hence the need of ing. between 1772 and 1645, the Massad Paper in Supervision of State of of St mind under their absurd superstitions. I wish the gent animal. The moderns give to each atom of should not permit astronomical science to confound grow stronger and stronger, and we should neglect the sphere a living, active, and discerning power.

They give animation and knowledge to every particle of star dust, so that the sphere a living, active, and discerning power.

They give animation and knowledge to every particle of star dust, so that the sphere a world which is moved and the the pow-living of star dust, so that the sphere a living active, and discerning power.

They give animation and knowledge to every particle of star dust, so that the special sphere a world which is moved and the the pow-living active, and discerning power.

They give animation and knowledge to every particle of star dust, so that the special sphere a living active, and discerning power.

They give animation and knowledge to every particle of the distinction, which common sense acknowledges, between a world which is moved and the the pow-living active activ

Formerly till within a few years, I did not know how to pray right; it was not so effectual. I seem-though I do not cast my cares away, I pack them though I do not cast my cares away, I pack them We have been led to this course of remark by ed to be praying to an arbitary God, who would in as little compass as I can for myself, and never

speak from my experience that my present manner of prayer is the most effectual in enabling me A mere description of this theory shows it to to overcome evil and learn righteousness, and to lestial Telegraph." This book is the first regular the dust of which they are composed. Nay, fur- be a branch of the Epicurean atheism. We will do it; and it greatly increases my love to God and treatise on necromancy. Opposed and ridiculed at ther: The life of each separate atom makes up a take the description from a believer in the hypothman universally, which much enhances my happiness. And it gives me a more glorious and exalted idea of God and his glorious ways and goodness, was soon put to practice, and appearing at the mon life; the aggregate particles operating by means solar system was at first one of those mysterious —that he will prevail over all, and not be foiled in nebulæ which we see floating in space. But the in any individual case,—that none will be lost But some will say that they have prayed heartily to God, and felt relieved and comforted. I grant The gaseous it. But then they think their prayer caused God them in a spheroidal mass. * * * The gaseous it. But then they think their prayer caused God spheroid then resolves itself into local agglomeration have more pity and compassion for them, and gave them help because they asked Him-which is a mistake. For it was done by the exercise of their minds increasing their own desire strangers. goodness and purity, which caused more harmony in their minds and consequently produced peace and comfort. God's will is that all shall be ultimately saved, and He will carry out His will. If it is not so, He has made a poor calculation. But He

has arranged all things right The badge of discipleship, followers of Jesus. is to cast out evil Spirits, speak with new tongues, aud heal the sick, the lame and the blind, by laving the hand on, &c.; and we Spiritualists have this this badge abundantly among us; but I know of er class had this badge, they would be with us,

SETH HINSHAW.

Greensboro', Ind., 12th mo. the 4th, 1854.

MAXIMS OF MOLINOS.

The following Maxims and Reflections are from the writings of Molinos, as collected and re-arranged by Prof. UPHAM, in his LIFE of MAD. GUYON AND FENELON, published by the Harpers. It gives us great pleasure to recommend the work from which they are taken as a delineation of an earnest religious experience set forth by a careful and judicious mind. The Maxims show a depth of Christian experience, a trust and steadfastness, a rich inward life, occasionally manifested by a few of the great Souls of the Past.

Happy wilt thou be, if thou hast no thought but to die to thyself. Thou wilt then become victorious, not only over thine enemies, but, what is more, victorious over thine own evil nature. A increase of Spiritual wisdom, the experience of pure love and perfect peace.

And, to this end, be not afraid of those trials which God may see fit to send upon thee. It is wheat from the chaff. Always remember, therefore, that God comes to thee in thy sorrows, as really as in thy joys. He lays low, and he builds Thou wilt find thyself far from perfection, if

Seek not consolation, but God. Desire of God only one thing, that thou mayest spend thy life for of softness and sweetness. Nor did he invite us to

Resign and deny thyself wholly; for, though easy in the middle, and becomes most sweet in

If thou wouldst arrive at the sublime region of internal peace, thou must pass through the rugged path, not only of outward trials, but of INWARD TEMPTATION. Temptation also is for thy good. In such an hour of trial, stand firm. When temptation assults thee, put on the weighty armor of resignation, of constancy, and of quietness:-and thus

purge, renew, and purify thyself in this burning

Among other holy counsels which thou must ob-Thou knowest thine own faults, but it is difficult to know the true nature and degree of the faults of

It is impossible for a man to be able to live a life of holiness,-a life which depends entirely upon the wisdom and support which are communicated from denial of all wrong appetites and passions, by the

The soul which is thus purified is always quiet and serene, always possessed of evenness of mind both in favors and sufferings. Tribulations never disturb it; -nor do the interior, the continual and divine communications from God render it vain and

It is in such purified and quiet souls, that God tribulation and of inward temptation have consumed the remains of earthly passion. In other words, God reposes Himself nowhere, but where self-love is banished and quietness reigns.

Be silent, and believe. Hold thy peace, and let seems to thee that thou doest nothing, and art of the mill, though it seeth not, neither knows what it does, yet it doeth a great work in grinding

it possible for him to experience a grievance

There are three kinds of silence. Silence from is still better, because it promotes quietness of Spir-

Let nothing affright thee. All things will pass

might look bigger and more tempting. In like manner I make the most of my enjoyments; and